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THE
CHRISTIAN OBSERVER.

No. 25.]

JANUARY, 1804.

[No. 1. Vol. III.]

RELIGIOUS COMMUNICATIONS.

EVIDENCE IN FAVOUR OF THE EXISTENCE OF EPISCOPACY, AS A DISTINCT ORDER, IN THE FIRST CENTURY.

(Continued from Vol. II. p. 725.)

AFTER attentively considering the arguments which have fallen in my way *against* the existence of primitive episcopacy, they have always struck me as leading to two conclusions not altogether consistent with each other, *i. e.* as tending in some instances to establish the doctrine of absolute parity, in others to allow a presidency, yet *inter pares*.

For the first opinion, after having stated all that I have heard in its behalf, and perhaps something more, I hope to shew that it is not entitled to any great degree of attention.

The second will require a longer and more elaborate refutation.

First.—The address prefixed to the Epistle of Clemens Romanus is as follows, Η ἐκκλησία τῆς Θεῆς ἡ παροικῶσα Ρώμην τῇ ἐκκλησίᾳ τῆς Θεῆς τῇ παροικῶσῃ Κορινθίων, upon which Blondell, one of the champions of ecclesiastical parity, has this strange remark—"Ubi cum nulla peculiaris vel scribentis mentio, vel cleri Romani prærogativa, vel Corinthiaci Presbyterii a plebe discriminatio sed omnes ad omnes confertim scripsisse compertum sit, luce clarius elucescit tunc temporis ecclesias communi præpositorum consilio non unius regimini subjacuisse."

To shew the futility of this conclusion, let us suppose a foreign Protestant Episcopal Church, that of Sweden for example, in some matter of general concern to the interests of the reformed religion, addressing a monitory Epistle to ourselves with the following direction—"The Church of Sweden to the Church of England." Now should some critic, like Blon-

dell, light upon a copy of this Epistle in the corner of some ancient library a thousand years hence, and from the terms of the address discover it to be clearer than daylight, that in the beginning of the nineteenth century the Churches of England and Sweden were Presbyterian, and that their concerns were managed by a council of elders, he would reason exactly in the same way with this zealous advocate of equality; yet who but must be struck with the absurdity of his inference?

But the argument of Blondell, if it prove any thing, will prove a great deal more than he intended, and particularly these two things—First, That the Epistle universally assigned to Clemens was in truth a joint composition of the whole college of Presbyters at Rome.

Yet secondly, (it is for himself to reconcile the contradiction) that these two Churches were not only without bishops, but that they had neither presbyters, deacons, nor government of any kind.

For observe, his argument is drawn from the silence of the address with respect to a particular order, but that silence equally extends to the other orders; he is, therefore, bound to infer from it the non-existence of all or none.

The following objection, however, which has occurred to me in the course of this inquiry, and which, so far as I know, has not been urged before, may seem to be not altogether unattended with real difficulty.

The Epistle of Polycarp to the Philippians.

lippians may be considered almost as a collection of texts from the Epistles of St. Paul, St. Peter, and St. John; of these a considerable part is made up of directions for the conduct of presbyters and deacons, without a hint at the existence of another order in the Church. The exercise of church discipline is also in the clearest terms ascribed to presbyters, as they are required "to abstain from unjust judgments, to be slow in admitting and believing an accusation against any one, and not to be hasty and headstrong in their sentences." In this omission there is something at first sight which will startle and perplex the reader. But whether we suppose the Bishop of Smyrna to have forborne, in pure modesty, the use of the same freedom towards an equal which he assumed towards his inferiors, or whether he thought that the same injunctions which were directly addressed to the presbyters (and it is allowed that they had at this time a *share* in discipline) would, through their intervention, find a way to the bishop, his silence as to the constitution of the Church of Philippi is merely negative. Neither does the style he assumes to himself, Πολυκαρπος και οι συν αυτω Πρεσβυτεροι, prove any thing. From the arrangement of the words it may, with equal probability, be inferred, that he was and that he was not included in the number of presbyters. Yet it must be allowed, that the mention of the name of Polycarp alone will prove nothing more than a presidency inter pares. Every chairman of a committee subscribes his own name to an address, and no one considers it as a mark of any thing else than a temporary superiority produced by the single occasion.

Hitherto, therefore, the difficulty as to this particular Epistle remains as we found it; a difficulty, though negative, very different indeed from that of Blondell, inasmuch as it proceeds upon the omission of episcopacy in a passage where the other orders are distinctly referred to.

But when in addition to the fact that Polycarp did singly by name su-

perscribe the Epistle in question we find him styled in the authentic acts of his martyrdom, eminently and in the singular number "Bishop of the Church which is in Syria;" when we meet with him in the works of Irenæus who knew his person, and therefore could scarcely be ignorant of his office, distinguished by the same appropriate appellation, we must at least be compelled to allow, that the language of this Epistle concludes nothing against the Episcopal character of the *writer*; and with respect to the *receivers* the utmost which can be extracted from it is a *surmise*, that at *this* time there was no bishop in that particular Church, which if it could be advanced to certainty would fall far short of proving that the constitution of that Church was not episcopal, as the office might possibly be vacant at the time when Polycarp wrote. The see of Ely was once void for twenty-seven years together, during which time many subordinate parts of the episcopal jurisdiction were probably exercised by the dean and chapter; would then a person, who happened to meet with a single letter addressed to this body alone on Church business during that interval, be justified in concluding that the permanent government of that diocese was in a dean and chapter?

I have now stated fairly, though concisely, the little that can be urged of contemporary authority for the existence of parity in its strictest sense during this early period of the Church.

It now remains that we consider the opinion of those who, reasoning for the most part from passages adduced in favour of a proper episcopacy, can discover nothing in them beyond a presidency among equals.

Now if, either by direct proof or fair induction, it can be made appear that this presidency was of a rotatory nature, and passed at shorter or longer intervals from presbyter to presbyter, it must be allowed that our adversaries have proved their point. But if what these persons assert be this, that granting one presbyter to have presided over a college of his brethren

for life, he nevertheless remained equal and co-ordinate with those over whom he presided, the assertion is not only untrue but the fact impossible. The chair, indeed, of such an officer might not yet be exalted into a throne, he might be distinguished by no peculiar habit, be addressed by no titles of honour, yet from this circumstance and this alone that he held his function for life, I contend that he became a superior in order.

The point of difference here is precisely that which distinguishes the first magistrate of a republic from an elective monarch.

Republican jealousy, aware that monarchy and even tyranny creep in by means of perpetuity in office, always provides that the functions of government shall be rotatory and of no long duration.

Indeed the very essence of equality, whether ecclesiastical or civil, consists in this single circumstance, that as the obligation to be governed at all is a necessary evil resulting from the present constitution of the world, it must at least be palliated by affording to the sufferers a prospect of retaliating by turns; and that, as in the scale of society, a perfect equilibrium is impossible, there may be at least an alternate and regular preponderancy; or, in other words, that every citizen may one day have his chance of exercising authority mediately or immediately over those who now exercise it over him.

Thus in the successive changes of the constitution at Athens, a decennial as well as annual archon was a *primus inter pares* only; and such a presidency, though certainly tending towards monarchy, might yet consist with the equality of a republic; but Pisistratus, though constituted by the suffrages of the people, though he ruled perhaps with a gentler hand than many of the periodical magistrates, yet, because he held his office for life, became a sovereign over subjects.

To illustrate this idea a little farther, let it be asked, what it was that constituted the specific difference, as a magistrate, between Cæsar the con-

sul and Cæsar the perpetual dictator? It was not merely that the former office was legally constituted and the latter of usurped assumption; nor, to come a little nearer to the point, did it consist in this, that, under the consulate, Cotta, Lentulus, or Cato, might themselves govern in their turn, of which, under the dictatorship, the probability was very small; but that under the former and legitimate constitution alone they could hope to exercise the same jurisdiction which Cæsar now exercised over them, not only over their fellow citizens in general but over Cæsar himself.

This illustration will, I think, place in a strong and clear point of view our position, that the essence of equality, whether civil or ecclesiastical, consists in a possibility at least that subjects, for the time being, may exercise authority in succession, mediately or immediately, over their present ruler; and, consequently, that an office with jurisdiction for life necessarily infers a superiority of order, because, by the very supposition, a sinking back of the magistrate into the mass of the people becomes impossible.

Henceforward, therefore, the question becomes a question of fact, whether it can be collected from any early and well authenticated catalogue of these ecclesiastics which yet remains, that their functions continued for life or were limited to some shorter duration.

Now in the first place, allowing the office to have been originally limited to any period short of life, one circumstance will necessarily appear, that the succession is more rapid during the continuance of this order of things than afterwards, when episcopacy is certainly known to have been held till the death of the functionary. Another may possibly be expected, which is, that the names of the same persons will now and then appear a second or third time as re-elected, after some interval, to the presidency.

Were any catalogue extant of the whole body of presbyters in any one church, the dispute might nearly be settled by the re-appearance, or the

contrary, of those names which had already appeared as presidents among the mass of the clergy. But for this criterion we have no materials.

The following catalogue, however, of the first bishops of Rome extracted from Irenæus, b. iii. c. iii. together with the annexed chronology, will enable the reader to form his own judgment of the case; only he must be admonished in fairness to form no pre-judication from the *name* of bishop only, in the present instance:

Linus, died A. C.	-	66
Anacletus, <i>died</i> *	-	83
Clemens, abdicated*	-	77
Euaristus, died	-	108
Alexander	-	118
Sixtus	-	128
Telesphorus, a martyr	-	138
Hyginus	-	142
Pius	-	143
Anicetus		
Soter		
Eleutherius, living in	-	178

When Irenæus framed the catalogue, though the order of names in the earlier part of this obscure period may not be perfectly well arranged, or the chronology, with respect to each individual, not quite exact, the entire number of years to be divided among the first six must be nearly right.

The whole period now before us consists of one hundred and twelve years, of this the first six names appear to have occupied sixty-two or more than half. Now, independently on the chronological evidence for the respective dates of their deaths, does it not appear on the face of the catalogue, compared with the nature of the office and the peculiarity of the times, that they must have been officers for life? Young men would either not aspire to stations of great danger, or not be elected to those of great dignity in the church, and many circumstances in the harassed lives of confessors would contribute to shorten their days without the sword or the wild beasts. But it must be considered, that of these early bishops, cer-

tainly one, and probably two, were actually cut short by martyrdom. In the same number of years, and in times of general tranquillity, a succession of ten persons has taken place in the see of Canterbury, with only one avoidance otherwise than by natural death.

After these observations it is scarcely worth while to add, what indeed an attentive reader must have observed, that the same name is never repeated in the catalogue.

(To be continued.)

Some Account of the Reverend Josias Shute, B. D. Archdeacon of Colchester, and Rector of St. Mary Woolnoth, London; who departed this Life, A. D. 1643, aged fifty-five years.

HAD this eminent divine lived in an age, when every scrap of anecdote that can be collected is brought forth to public view, however obscure the subject, we should not have to regret that but a short memoir can now be produced of one, who for talents and piety was ranked in the first class of his profession. Such was the honour that Josias Shute received from his contemporaries.

He was born in the year 1588, at Giggleswick, in the West Riding of Yorkshire, of which parish his father, Christopher Shute, was vicar. The incumbent of Giggleswick was the father of five sons, all of whom he devoted to the service of the Church. He lived to see them settled as ministers in different parts of the kingdom. Two of them, Nathaniel and Josias, shone among the London clergy; the former was many years rector of St. Mildred's in the Poultry, the latter was rector of St. Mary Woolnoth. Timothy had a living in the city of Exeter; Robert was settled at Lynn in Norfolk; and Thomas at Chester.

It may appear to some persons rather singular, that the father of these men should bring up all his sons to his own profession. But that clergyman, who has the true spirit of a Christian minister, can, perhaps, from his own feelings, account for this variation from common practice. Such a man

* These two names are reversed by Vindel.

views his office as the noblest purpose to which human life can be appropriated. Humbly sensible of the honour of being employed as a minister of Jesus Christ, animated with the consideration of the unspeakable blessings that may result to his fellow-creatures from the faithful discharge of his office, and knowing that there will always be candidates enow for secular appointments; no wonder that he should be desirous of seeing his sons, be they ever so many, engaged in the same blessed employment with himself; and, of course, that he should make it his business, from their earliest years, to instil into them a holy preference of this vocation to all others, however lucrative they may be. In the present day, the clerical profession has, perhaps, less to recommend it as a livelihood than many others to which a minister could introduce his son. But it is to be hoped that this will not deter the pious clergyman, who has a promising son, from endeavouring to contribute his part to the succession of faithful ministers, by the designation of that son to the service of the church. The family of a pious clergyman ought to be a nursery for the ministry. A son from such a family, instructed by the knowledge a devoted parent has acquired, imbued with the great principles from which his father acts, and impressed with the sanctity of his character, must bid fairer to render service to mankind in this holy profession, than the youth whose cast of mind has been formed in a family where little was to be learned of its nature and obligations.

From the short account we have of Mr. Christopher Shute, it may be concluded, that these were the motives which induced him to educate his five sons for the church; and if this conclusion be just, how great must have been his pleasure to see, as he did, all of them shining examples of the ministerial character!

Among these men, distinguished more by their devotedness to the service of Christ than by their rank in the Church of England, Josias seems to have attracted the most notice.

His father having prepared him for the university, entered him at Trinity College, Cambridge. He was presented to the living of St. Mary Woolnoth in the city of London, in the year 1611, where he continued to the day of his death; not for want of opportunities to obtain a more lucrative benefice, but from his own superiority to those motives which influence mercenary characters. In a small pamphlet printed in the year in which he died, entitled, "An elegiacal Commemoration" of his life and death, we are informed, that he was frequently offered a better living, which he as often refused; "being unwilling," as he said, "when he had brought the souls of his neighbours part of the way to heaven, to leave them to a new convoy." This sentiment seems not to have arisen from an overweening opinion of his own parts or piety, but he knew his own motives, he was aware that there were many of his profession ill qualified to be spiritual guides, and as his income probably was sufficient (for he had no children by his wife) he would not quit the flock which had been committed to his care, lest it should fall into unfaithful hands. We should not be prompt to censure those ministers whose lives are broken by frequent removals, as such changes may arise from necessity or a sense of duty rather than from any censurable inclination; but assuredly it must be allowed, that the advantages of long continuance in the same post of service, exemplarily occupied, are very great; and it is devoutly to be wished, that when once a minister is settled with a charge of sufficient extent to employ his time and attention, he should be disposed to continue there for life; and never suffer his thoughts to waste themselves in the ideal recommendations of another situation.

That the talents of Mr. Shute were such as might entitle him to preferment, we have the uniform testimony of several witnesses. Grainger, in his Biographical History of England, says, that "his learning in divinity and ecclesiastical history was extensive, indeed almost universal." The

preacher of his funeral sermon tells us, that "he had few equals; God having enriched him with excellent parts of nature, strength of body and mind, mighty memory, a sound and perfect judgment, adorned with great varieties of literature, both for the original tongues, knowledge of arts and sciences, the histories of the church, and the writings of the fathers." And "as the crown of all," continues the preacher, "he was like Apollos, *mighty in the scriptures.*" Nor only was his mind thus richly fraught, but he possessed the happy gift of easily and impressively communicating the knowledge with which it was stored. His talents as an orator were so considerable, that it is said "he instantly caught and immoveably fixed the attention of his auditors." Of the reputation in which he was held for this endowment, one may judge from the circumstance of his being frequently styled, in his own time, the English Chrysostom.

His oratory, however, as is evident, from the few specimens of his preaching yet extant, was consecrated to the best of purposes, as indeed were all his great accomplishments. In his funeral sermon there is a commendation expressed in a few words, which is worthy of being constantly remembered by every Christian minister; "he made all his learning subservient to that one work that he intended, the preaching of the Gospel."

His extraordinary talents being employed on the most interesting of all subjects to mankind, his Church was filled with a numerous and attentive congregation; among which were many persons of distinction both for their rank and learning. He preached twice on a Sunday, and had a lecture in his church every Wednesday. It was at these lectures, I conceive, that he was attended by that variety of characters, who are said to have hung on his lips when he filled the pulpit; for as several of the clergy are said to have been among them, it is not conceivable that the occasions on which Mr. Shute was thus honourably attended could be on the Sunday; his clerical hearers being

themselves engaged on that day in the performance of ministerial duties.—One cannot better, perhaps, convey an idea of the deference paid to him by those of his own profession, than by the following extract from the "Elegiacal Commemoration" before mentioned. After speaking of the nobility and gentry who attended his discourses, the author thus describes the honour paid him by the clergy. "There might you see the graver divines, willing to improve their knowledge and their piety by that soundness of divinity which might be found in every day's lecture. And there might be seen young men of the cassock, lately set up, enabling themselves for their sacred employments, by attentively fixing their whole selves on him."

Happy is he, whom God by his grace preserves under such circumstances from degenerating into that pitiable though perhaps admired creature, whom the scriptures describe as *having men's persons in admiration because of advantage.* Mr. Shute bore his honours well. He treated the people of rank among his auditors with all due respect. "But as their esteem for him did not puff him up with pride, so neither did it make him base and servile, to falter in his ministry. What he aimed at was to be approved of God, and the consciences of his hearers."* This he sought, by faithfully animadverting on the vices and vanities found among the higher orders. Nor was he so dazzled by the presence of such men in his congregation, as to lose sight of those who constituted the majority of his hearers, the untitled and unlettered souls committed to his charge, by Him who was crucified for them. And such was his power of adapting his language to those he had to instruct, that, though fit to be heard by persons of superior education, yet "the weakest capacity went along with him understandingly all the way; so well did he comply with the meanest hearer."† It is indeed a rare talent to be both decorous and intelligible; capable of descending

* Funeral Sermon, p. 39.

† Elegiacal Commemoration.

to the illiterate without disgusting the learned, and of facilitating the apprehension of divine things without exciting ludicrous associations. It is to be feared, however, that the uncommonness of the attainment is more generally to be attributed to the want of genuine benevolence, than to natural incapacity. Were the worth of the immortal soul more seriously laid to heart, there would perhaps be greater pains taken to possess this talent; which, though in some cases difficult to acquire, might prove not unattainable, and would double the usefulness of him who succeeded in the endeavour. Instead of being of use only to one part of his hearers, he might be of use to all. The true pastor considers not himself as belonging exclusively either to the great or the little of his flock, but to all; like him who said, "I am debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise."

To acquire an ability to discharge such obligations, God has ordained means, and will bless those who diligently use them: but to the idle and careless he promises nothing. It should be recollected likewise, that as in other professions, so in that of a christian minister, those who attain to eminence are generally such as have laboured to cultivate the talents which confer it. Mr. Shute is to be found in this class. The edifying preacher was a laborious student. The age in which he lived was not shallow in theological learning; such reputation, therefore, as he acquired in his profession, was not to be obtained by meeting a congregation with the light effusions of a mind ready at invention, but scantily informed. Not, however, to obtain or support reputation, we conceive, but from a nobler motive, from a desire "that the man of God might be perfect, thoroughly furnished into all good works," a considerable portion of his life was spent in retirement. Scarcely a day occurred, even in the latter part of his course, on which he was not in his study by four o'clock in the morning. How he spent his time there may be con-
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tured from the manner in which he was received in public; it was such as leads us to suppose, that his reading was accompanied with prayer to Him "from whom cometh every good and perfect gift."

His superior talents, however, constituted but a part of his excellence: his life is said to have been "a uniform example of unaffected piety." Walker, in his account of the sufferings of the clergy, tells us, that he was "a person of a most sweet and affable temper." He was likewise of a social disposition. And though fit company for the learned, with many of whom on the continent as well as at home he kept up a constant correspondence, yet he spent his leisure hours among persons "whom he chose rather for their free and innocent friendliness, than for any eminence of parts." His house, not accessible to every robber of time, was open to his brethren; among whom he was always pleasant; "entertaining them with friendly, gentle, and sweet discourse, without any of that superciliousness" which is sometimes visible in men of parts. Indeed humility seems to have been a very prominent feature in his character; and to this excellent quality, united with his great good sense, we are probably to attribute the disgust which adulation always gave him: for to his praise it is recorded, that "he could not bear flatterers."

His opulent friends put it in his power to gratify his charitable disposition, by depositing money in his hands for the relief of the necessitous; but he contributed to their comfort from his own purse likewise. Among other objects of his benevolence, he did not forget those who were labouring in the same vineyard with himself, at less wages than he received. He appears to have entered with a brother's heart into the difficulties of their situation. Among those whom the preacher of his funeral sermon represents as bewailing his death, he enumerates "poor distressed ministers, who, though strangers, found in him a liberal reliever of their wants."

It is with no small pleasure that the lineaments of this distinguished charac-

ter are traced out; nor is the writer without hope, that his attempt to render them more visible than they were, will excite the admiration of those who are appointed to the work of the ministry, and lead them to look up to God for grace to imitate such a pattern. It may be of use, however, to apprise those who have but lately entered on the office, that excellence equal even to that which has been set before them may not secure to them the honour it deserves from men. We learn with regret, but not with surprise, that "a prejudice was conceived against Mr. Shute, which even his primitive virtues could not overbalance." He appears not to have been a man for the violent partisans of either side, in those divided times. Of course he fell under the obloquy of both. Though unshaken in his adherence to the doctrine and worship of the Church of England, he was neglected by those who had power in it: though temperate towards those who dissented from it, he was opposed by them. Who can expect to escape the effects of party violence, when such talents, such piety, and such moderation, could not shield the rector of St. Mary Woolnoth? Yet even in this difficult situation, he held forth a lesson for the imitation of his order. He went straight forward in the discharge of his duty, as the minister of one, whose kingdom is not of this world. He preached Jesus. He enforced christian tempers. He lamented the violence and the giddiness of the times; and bore his testimony against the sinful passions from which they proceeded. But this he did with an almost unequalled abstinence from the invectives which disgrace many of the pulpit compositions of that day. A volume of his discourses was published from his manuscripts by Mr. Sparke, rector of St. Martin's, Ironmonger Lane, each of which is dated as delivered in the years 1641 and 1642: a period, in which the political phrensy of the age had risen to a great height. Yet in all these discourses, not a sentence is there to be found which was calculated to foment the dissensions of the period; while at the same time they discover

none of that pusillanimity which stands in awe of successful wickedness.

Having had a taste of the violence of the times, it pleased God to save him from any further trial, by calling him home before the storm had arisen to its height. What he had to expect, had he continued longer, from those who seized the reigns of power after the king had left London, may be conceived from the malevolence they discovered towards him in his last illness. He desired that Dr. Holdsworth, an eminent divine, who was then rector of St. Peter le Poor, might preach his funeral sermon. This, however, was not permitted. Mr. Ephraim Udall, rector of St. Austin's was appointed for the performance of this office: he being a person who, at that time, happened to be more a favourite with them; though he suffered severely from them afterwards.*

After watching over his flock three and thirty years, Mr. Shute, though not at a very advanced age, began to decline in health. He was taken one day, soon after he had left the pulpit, with a swooning fit. From this time his appetite and strength decreased rapidly. He was advised to try a change of air; and removed for that purpose to the country house of one of his parishioners, situated about four miles from London. Here we infer, from his being endeared to his parishioners by his long residence, faithful labours, and christian example, that he was served with every comfort that veneration and gratitude had to offer. We can conceive how earnestly they who "esteemed the minister for his work's sake," would endeavour to lengthen that life from which they had derived benefit in their most important concerns.

* To shew that this venerable man, however they might affect to admire him for his extraordinary piety, would not countenance them in their proceedings, the following anecdote may be related. In a sermon he preached at Mercer's Chapel, where they were present, he said to them, "You much desire truth and peace: leave your lying, and you may have truth; lay down your undutiful arms, and you may have peace." Had every minister thus entered his protest against their conduct, the blood of their King, and that of their Countrymen, had probably been saved.

But the welcome hour of rest approached: nothing remained for him to do but to die as he had lived, instructing and comforting those who came to him—His parishioners often visited him in this retirement. A number of them came together, on one occasion, and were all admitted into his apartment. They could not refrain from tears at the sight of their dying Pastor. For so harmoniously had they lived together, that during the whole three and thirty years he was their Rector he had never had any suit with his parish. “Why weep ye?” said he to them: “I have taught you, my dear flock, for above thirty years, how to live; and now I will shew you in a very short time how to die.”

To his wife, with whom he had affectionately lived for thirty years, and whom he now saw sinking under the distress of having her dear and long continued companion taken from her, he said, “Remember what I have taught you concerning these, and such like untying of knots; and be content, for yet but a very few years, you and I shall meet again never to part.”

Though now in sight of that harbour to which he had long been directing his course, he turned a commiserating eye towards the tempestuous state in which he was leaving the nation:—often in the course of his illness, mentioning with great concern the distractions of the times. On the day on which he died, he poured forth a most fervent prayer, in which, having first earnestly pleaded with God for the prosperity and peace of the Church and Kingdom, he continued for near half an hour, in a spirit of charity that embraced the whole world. In about an hour and half after this he calmly resigned his spirit into the hands of his Redeemer.

He was buried with great solemnity in his own Church. Some thousands are said to have attended his funeral: among whom were several of the nobility and gentry, and a great number of the clergy. The scene is described by those who were present at it, as having the appearance of an universal mourning. But “blessed are the dead which die in the Lord.”

As a specimen of Mr. Shute's *theological* Christ. Observ. No. 25.

logical sentiments, we subjoin the prayer, which he was in the habit of using before his morning sermon.

“Most glorious Lord God, and merciful Father in Jesus Christ; we poor, wretched, and miserable sinners, do here prostrate ourselves before thee, humbly acknowledging that to thee belong all honour and glory, whose pure eyes can behold no iniquity, and to us nothing but shame and confusion of face, for our manifold transgressions committed against thee.

“If we look upon ourselves as we lie in the loins of our first parents, we are a part of that tainted seed that might justly inherit thy wrath: our understandings are darkened, and our wills, instead of conformity to thine, are grown rebellious; inasmuch as that by nature there is not one good thought in us, but a proneness to all evil whatsoever.

“And if we consider ourselves in our actual transgressions, by our sins of ignorance, our sins of infirmity, and of doubting, our sins against our own knowledge, and against our vows, and purposes, and promises of better obedience; we have greatly dishonoured thy glorious name, and grieved thy Holy Spirit, and weakened thy graces more and more in us, and have justly exposed ourselves to thy eternal curse.

“Even at this time, Holy Father, in the midst of thy temple, we come before thee clogged with so many imperfections, that if thou shouldest be extreme to mark what is done amiss, the best of us were never able to abide it. It is of thine infinite mercy that we are not consumed; and therefore do we live to put up this poor imperfect prayer to thee, because thy compassions fail not.

“But, O God, though in ourselves we be miserable, and weak, and forlorn, suffer us to cast up our eyes to the hills, from whence cometh our help, to importune thee by the gracious name of Father, and to entreat thee for the merits of the Son of thy love, to be merciful to us. Remember thine own promise, that if we confess our sins, and leave them, and come to thee in the son of thy love, we shall find mercy. Lord, we renounce our former sins it

grieves us that we can be no more sorry for the same. By the blessed assistance of thy Holy Spirit, we hope to live more conscionably for the time to come.

"And we come to thee for Christ's sake, desiring thee to speak peace to our souls through his blood; bury all our sins in his grave, that they may never rise up in this world (to shame us and to be a reproach unto us, to terrify our consciences to desperation, to intercept thy blessings or our prayers) or in the world to come everlastingly to condemn us.

"And because the foundation of all our comfort stands in the assurance of this, Lord, multiply to every one of our souls the blessed evidences of this thy reconciliation. Send the Holy Spirit of thy son into every one of our hearts, to renew us to that glorious image of thine from whence we are fallen, and that may work every saving grace in us; true faith in thy promises, that though thou kill us, we may trust in thee; resolution in all good causes; fear and reverence of thy glorious majesty; a groaning and daily mourning under our own imperfections, that ever we offended so good a God, and so gracious a Father; a good use-making of all thy afflictions and chastisements upon others. And teach every one of us, upon whom these days of our peace, and prosperity, and health, are renewed (who know not how soon we may be drawn to a reckoning) to prepare ourselves, that whensoever thou shalt come near us, either by thy general, or more particular judgments, we may be able to stand in the day of our visitation.

"And because thou of thine infinite wisdom hast set apart the ministry of thy word to fit us for that time, Lord, bless it at all times, and at this time;—enable me that am to speak it, the most unworthy of all the sons of Levi; Lord, cover all my sins and manifold imperfections, in that mercy of thine that hath no measure; and be pleased so to assist me by thy more particular help, that I may deliver thy word boldly, truly, feelingly, and sincerely. Circumcise the hearts and ears of this people, that they may hear attentively, treasure it up in their hearts carefully,

and bring forth the fruits in their lives and conversations, conscionably, to thy glory, and the assurance of their own salvation in the day of Jesus Christ. To whom with thee, O Father, and thy blessed Spirit, be ascribed, as due is, all honour, and glory, both now, and for evermore. Amen."

VIATOR.

To the Editor of the Christian Observer.

I HAVE paid diligent attention to "the observations" of your correspondent G. S. F. "on the concluding part of the last prophecy of Daniel." I admired the modesty, with which he expressed himself on a subject of so great importance, and of so delicate a nature; and I rejoiced that you afforded to his communication so ready an admission. That gentleman, however, of whose pious researches truth is evidently the object, will pardon me if I differ from him in my sentiments on some points, and candidly explain the grounds of such difference.

I will admit, that "in the 35th verse of the eleventh chapter the reformation is noticed;" and that "in the 36th, 37th, 38th, and 39th, the corruptions of popery are described."

But he seems, in the subsequent part of his interpretation, to have been previously biassed by a desire of making the character and conduct of Bonaparte to correspond with the enigmatical history of the king of the North; and yet, with an ingenuousness that does him honour, he occasionally discovers a tacit suspicion of his being misled in his judgment.

He has undoubtedly read what Bishop Newton has written on the subject of this chapter, which has always appeared to me to be, on the whole, very judicious and satisfactory. Dean Prideaux's explanation likewise very nearly coincides with that of his lordship. It is evident from a comparison of history with the sacred prophecy, that "the rough goat, the king of Græcia (chap. viii. 5. 21.) having a great horn between his eyes," signifies the Macedonian kingdom or empire under the reign of Alexander the Great; that, some time after his decease, his empire was

divided by his chief captains into four parts or kingdoms, ver. 8. which are said, ver. 22. to have "stood up out of the nation, but not in his power;" because they were, each of them, debilitated by the partition. "Ptolemy," says Prideaux, in his immortal work of *THE CONNECTION*, "had Egypt, Lybia, Arabia, Cælo-Syria, and Palestine; Cassander, Macedon, and Greece; Lysimachus, Thrace, Bithynia, and some other of the provinces beyond the Hellespont; and Seleucus, all the rest. And these were the four horns of the he-goat," mentioned in chap. viii. 8. which "came up after the great horn was broken." In ver. 23, 24, 25, is mentioned "a king of fierce countenance," &c. who should destroy the "mighty, and the holy people," the Jews, "and stand up against the prince of princes." This seems to have been Antiochus Epiphanes, or Epimanes, the same with the little horn, ver. 9. and probably a type of Antichrist.

"The fourth king of Persia," chap. xi. 2. (for the history, that is contained in this chapter, must be connected with the 25th verse of the eighth) is the great Xerxes, whose military and naval expedition into Greece, Herodotus has detailed with so magnificent pomp and elaborate precision, in his seventh book; and whose ambitious projects terminated in a most ignominious defeat, and eventually in the total subversion of his kingdom.

The "mighty king," ver. 3, is Alexander the Great. And by "the king of the south," ver. 5, we are to understand, him who came into possession of the southern division of Alexander's empire: viz. Ptolemy, son of Lagos, king of Egypt. "And, the king of the south," it is said, ver. 5, "shall be strong, and one of his," Alexander's, "princes," viz. Seleucus Nicator; "and he," Seleucus, shall be strong "above him, and have dominion; his dominion shall be a great dominion." For the kingdom of Seleucus at length swallowed up those of Cassander in Greece, and of Lysimachus in Thrace. This explains the reason why in this chapter no mention is made but of two of the four kings; and why the king of Syria is called the king of the north,

and the king of Egypt, the king of the south. For "both these," says Prideaux, "are so called in respect of Judæa; which, lying between these two countries, hath Egypt on the south, and Syria on the north." So that the whole kingdom of Alexander is now to be considered as comprehended in these two, viz. the line of the Seleucidæ in the north, and of the Lagidæ in the south.

These brief remarks are sufficient to lead us on to the consideration of the fortieth verse; where, by "the king of the south are designated the Saracens, who came from Arabia, and who, under the conduct of their false prophet Mohammed and his successors, "pushed at him," the Greek emperor, Heraclius, sorely wounding the Greek empire in the east, and depriving Heraclius of Egypt and many of his finest provinces;" and "the king of the north," the Turks who were originally sprung from the Scythians, "shall come against him, and shall enter into the countries, and shall overflow and pass over," shall at length totally overthrow and subdue them; which finally came to pass, when they took possession of Constantinople under their leader Mohammed the second, A. C. 1453.

Ver. 41. "And he," the Turks or Ottomans, under the Sultan Selim, "shall enter also into," and take possession of, "the glorious" or holy "land; and many countries." Aleppo, Damascus, Gaza, and others, "shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon;" who were some of the people that inhabited Arabia, and whom the Turks could never entirely overcome nor subdue.

Ver. 42. "He," the great Turk, "shall stretch forth his hand also upon the countries." His dominion shall be of large extent; for he shall seize on many countries, not only in Asia and Europe, but also in Africa. "And the land of Egypt shall not escape." For the emperor Selim, having routed and slain Gauri the Sultan of Egypt, and then vanquished and hanged the new Sultan Tumanbai, put an end to the

government of the Mamalucs, and established that of the Turks in Egypt. There he enriched himself, and from thence his successors have ever since been enriching themselves with immense treasures. And thus was fulfilled what is predicted in verse 43. "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt." It is added, "And the Lybians and the Ethiopians" in Africa "shall be at his steps," shall court his friendship and become his tributaries. All which was fulfilled in the reign of Selim.

What follows in verse 44, 45, remains to be accomplished. By "the north," from whence "tidings shall" arrive, that tend to "trouble" or distress him, we are possibly to understand Russia. But this can only be explained by the event, as also "the tidings out of the east."

The word "tabernacles," verse 45, should rather have been translated *tents*; and "palace" seems to mean *pavilion*. So that hereby is denoted his extensive camp; in the centre of which the Grand Seignior keeps his court a great part of the year, attended by his troops and an immense multitude of his subjects. By "the glorious holy mountain" we are, perhaps, to understand Mount Sion or Olivet; and by "the seas," the Dead Sea on the east, and the Mediterranean on the west. "Yet he shall come to his end, and none shall help him." Herein seems to be predicted the future fall of the Ottoman Empire; and whenever that event shall take place, then will the stage be cleared for the return of the Jews, and for their triumphant march into their own land.

For the foregoing explanation it will be seen that I am much indebted to Bishop Newton and to Dean Prideaux. And here it will be proper to subjoin the following extract from the latter: "As much of these prophecies as relates to the wars of the king of the north and the king of the south, (that is, the king of Syria, and the king of Egypt) was wholly and ultimately fulfilled in those wars. But as much of these prophecies as related to the profanation and persecution which Antiochus Epiphanes brought upon the Jewish

Church, was all typically fulfilled in them: but they were to have their ultimate and thorough completion only in those profanations and persecutions, which Anti-christ was to bring upon the Church of Christ in after-times."

If now it can be shewn, by an uniform interpretation of all the principal passages in this chapter, founded on a regular series of historical facts, that Bonaparte is really successor to the king of the north, it cannot fail of affording exquisite pleasure and satisfaction to every reader. For hereby we shall be assured, that all his ferocious and formidable plans of destruction formed against us will be rendered abortive; and that "he will come to his end, and none shall help him."

There is yet another argument, deducible from the prophecies of Daniel, which is calculated to inspire our minds with a sanguine hope of his total disappointment. I mean the manifest inconsistency of his ultimate military success with the predictions contained in the second and seventh chapters; for, according to these, there were to be no more than FOUR universal monarchies; whereas Bonaparte, if he prospers in his meditated enterprize against us, will establish a FIFTH.

I had some thoughts of offering a few reflections on the subject of the seven phials mentioned in the seventeenth chapter of the Apocalypse, in which we at present seem to be intimately interested. But I feared lest I should occupy too much room in your valuable miscellany. E.

To the Editor of the Christian Observer.

As you have done me the honour to insert in the Christian Observer for October last, some observations on the restoration of the Jews, and the great northern king mentioned by Daniel, I shall make no apology for troubling you with a few more thoughts on the same subject, which have since occurred to me.

Every biblical student must have been struck with the wonderful correspondence of the several prophetic writings, although composed at periods very remote from each other. This

correspondence is, perhaps, in no instance more observable, than in the predictions respecting the restoration of the Jews. It is uniformly asserted, that they should return to their own land in a time of trouble and political confusion, and that they should be attacked in the region of Palestine by some great northern power, who was destined to perish between the Asphaltite Lake and the Mediterranean Sea. It appears, moreover, that Egypt should then act a conspicuous part in the great drama of nations, and that Christianity should mightily spread and prevail. I have already, in my last paper, mentioned the prophetic history of these events as detailed by Daniel, Ezekiel, and St. John; the same history is likewise given by Joel. In his second chapter, he speaks of a fierce and cruel people who should attack Judea, spreading desolation before them. This people he afterwards denominates *the northern army*, and predicts that it should perish between the east sea and the utmost sea, or, in other words, between the Asphaltite Lake and the Mediterranean. All this, he asserts, should happen "*in those days and in that time, when the Lord should bring again the captivity of Judah and Jerusalem.*" Chap. iii. ver. 1. The same northern invasion is alluded to, I apprehend, by Jeremiah, "*Out of the north an evil shall break forth upon all the inhabitants of the land; for, lo! I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering in of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.*" Jer. i. 14, 15.

It appears, as I have observed, from Daniel, that the northern prince should not only attack Judea, but also the land of Egypt; and that this should happen about the period of the restoration of Israel. The same events, I apprehend, are predicted in the nineteenth chapter of Isaiah. The learned Bishop Horsley hath shewn, that the eighteenth chapter of that prophet describes the restoration of the Jews by the then prevailing maritime power. I am much

inclined to think, that the 19th chapter is a continuation of the prediction contained in the eighteenth. It is styled *the burden of Egypt*, and commences with describing a bloody civil war in that country; the consequence of which should be, that its inhabitants should be subjected to a cruel lord and a fierce king. The prophecy further represents the artificial canals of the Delta as much neglected, and no longer answering the purposes for which they were originally intended. It next points out to us the promulgation of Christianity in Egypt, or, at least, in five of its cities; and foretels, that when the Egyptians should cry unto the Lord, he should send them a Saviour, and a great one to deliver them; whereupon they should be converted to the worship of the true God, and be spiritually healed by him. The chapter concludes with exhibiting to our view Israel in quiet possession of their own land, (whither they had been brought by the great maritime people) and Egypt and Assyria (the present Persia) converted to Christianity. "*The Egyptians shall serve (Heb. עָבָד meaning, I suppose, religious service) with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land.—Whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.*"

The cruel lord and fierce king here mentioned, seems to be the same as the northern prince of Daniel, inasmuch as they are both equally described as invading Egypt at the very time of the restoration of the Jews. The Saviour and the great one, who should deliver them, and convert them to the worship of God, appears to me to be our Lord; but whether by the hands of his ministers, or by his own personal appearance, I will not pretend to determine; for the event alone must shew in what sense we are to understand the millennial prophecies. This, however, is certain, that the Lord is uniformly described as overthrowing both the northern invaders and Anti-christ, in a supernatural manner. See Ezek.

xxxviii. 22. Dan. xi. 45. Joel ii. 11. and 20. Revel. xix. 21. and xx. 8, 9. 1 Thessal. ii. 8.

With regard both to the northern power and the maritime power, it is too presumptuous at present to determine who they shall be. The age, in which we live, is teeming indeed with great events; nevertheless, as I stated in my last communication, I am far from being clear whether we have a right to consider Buonaparte as the northern prince, who is to invade Judea and Egypt. I am perfectly aware, that my sentiments, respecting the northern king of Daniel and the burden of Egypt contained in the nineteenth chapter of Isaiah, militate against the interpretation of Bishop Newton; but there seem to me to be such insuperable objections to his scheme, that I cannot bring myself to adopt it. He supposes the northern king to be the Turks, on account of their having made themselves masters of Palestine and Egypt; and conjectures, that by Edom, Moab, and Ammon, who were to escape out of his hand, are meant the Arabs, who were never entirely subdued by the Ottoman Sultans. I know not what right we have to adopt this last supposition. Edom, Moab, and Ammon, were a distinct race from Ishmael, and did not inhabit the same country.—Edom was situated immediately to the East of the Asphaltite lake; and Moab and Ammon, directly north of Edom, between the rivers Jabok and Arnon. Now, though both Arabia Proper, and Arabia Deserta, were never subdued by the Turks; yet, the ancient habitations of Edom, Moab, and Ammon, certainly form part of the Turkish dominions. The king of the north moreover is said to come against the anti-christian papal power like a whirlwind, to overflow and to pass over.—This however the Turks most assuredly never did, nor was the papacy at any time in danger, from the conquest of that nation. Bishop Newton indeed, most unaccountably changing his ground, applies this part of the prophecy to the destruction of the Greek empire: but Daniel is certainly not speaking of *that* power, but of the king who should honour Mahuzzim, and disregard the desire of women.—

“At the time of the end, shall the king of the south push at him, (viz. the king whom Daniel last mentioned, that is, the king who honoured Mahuzzim,) and the king of the north shall come against him (meaning still the same person) like a whirlwind, &c.” Bishop Newton himself supposes this person to be the Pope; consequently, since the northern king was to overwhelm that person, and since the Turk never so much as even once attacked the Pope, it is evident that the northern king cannot be the Turk. This is further manifest from the consideration, that the attack of the northern king upon the king who honoured Mahuzzim, his invasion of Palestine and Egypt, and his planting the tabernacles of his palaces between the seas, in the glorious holy mountain, were all to be coëtaneous with the restoration of the Jews; for the prophet says “*at that time shall Michael stand up, &c.*” Dan. xii. 1. But several centuries have elapsed since the conquests of the Turks; and their empire is now fast declining, while the Jews are still unrestored: consequently, for this reason also, the king of the north cannot be the Turkish monarchy.

I am equally, and for much the same reasons, dissatisfied with Bishop Newton's exposition of the 19th chapter of Isaiah. He supposes the fierce king to be Nebuchadnezzar, and the great one, the saviour, to be Alexander the Macedonian; observing, that in his days many of the Jews were transplanted into Egypt and Assyria, where they worshipped the God of their fathers, and enjoyed great immunities. But surely this is very inadequate to the declaration of the prophet, that Egypt and Assyria should be converted. He is speaking, not of the Jews who might perhaps be the instruments of conversion, but of the Egyptians and Assyrians *themselves*, when converted: and the Almighty could scarcely denominate Egypt *my people*, and Assyria *the work of my hand*, merely because certain Jewish colonists had emigrated into those countries. Of this the Bishop himself appears sensible, for he only ventures to say, that “Israel, Egypt, and Syria, were in some measure united

in the same worship;" adding afterwards, that the prophecy will receive its most perfect completion, when Christianity shall be planted in those regions, and Mohammedism rooted out. The 18th chap. moreover contains a prediction of the restoration of the Jews; and in the 19th we find that people happily seated in their own country, and professing the true religion, along with the Assyrians and the Egyptians. Hence it will follow, that the events related in the 19th cannot yet have received their accomplishment, inasmuch as the Jews are not yet restored. This conjecture of mine, that the 18th and 19th chapters of Isaiah form only different parts of one prophecy, is strongly confirmed by a parallel passage in Zephaniah. In his 18th chap. Isaiah speaks of the return of Israel from beyond the rivers of Ethiopia; and in his 19th, celebrates the conversion of Egypt and Assyria. In a similar manner, Zephaniah speaks of turning "to the people a pure language, that they may all call upon the name of the Lord," chap. iii. 9, which the marginal references of the Bible suppose to be the same event as the conversion of Egypt, and Assyria; and immediately afterwards adds, "From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed, shall bring mine offering." And, to prevent the possibility of a mistake, he concludes the chapter by assuring us, that he was speaking of the restoration of the Jews: "At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes."

Thus have I endeavoured by comparing scripture with scripture, to establish what I conceive to be the true purport of these remarkable prophecies: but the precise period when God shall be pleased to accomplish them remains yet concealed in the divine counsels. Nevertheless every Christian must believe, that the time *will* come, "when the fulness of the Gentiles shall come in, and all Israel shall be saved."

G. S. F.

To the Editor of the Christian Observer.

YOUR correspondent Honestas objects to the term, "People of God," as applied to believers under the present dispensation, and asserts that the apostles in no instance make use of it, to designate converted Gentiles. It appears to me that Paul in his epistle to the Romans, referring to the prophecy in Hosea, chapter 2d, verse 23d, very clearly explains it as belonging to Christians. * "Even us whom he hath called, not of the Jews only, but also of the *Gentiles*, as he saith also in Hosea, I will call them *my people*, which were not my people, and her, beloved, which was not beloved; and it shall come to pass, that in the place where it was said unto them, ye are not my people; there they shall be called the children of the living God." Also in 2d Corinthians, 6th chapter, from the 16th to the 18th verse, where the address is expressly to Gentiles: again, Titus ii. 14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *peculiar people*, zealous of good works."—Peter, in his 1st Epistle, 2d chap. 10th verse, speaks of a "*peculiar people*," and quotes Hosea. These passages, however they may primarily respect the Jews, certainly are not confined to them. If so, we must suppose that the coming of the Saviour was entirely on their account: it is assigned as the reason for his being called Jesus, Matthew i. 21. "For he shall save *his people* from their sins." Limit this term to the Hebrews, and where is the salvation of Gentile sinners to be found?

EMMA.

To the Editor of the Christian Observer.

It will scarcely be denied, that some whose names stand foremost on the lists of theologic fame, have been little influenced by those very truths, which they have laboured, and frequently with triumphant success, both to elucidate and defend. Such writers have given their days and nights to

* Romans ix. 24—26.

the study of the sacred canon, while their souls have reaped no practical benefit; and though the student has risen from his labour, an acute and luminous commentator and critic, yet, if conduct be the test of principle, incapable of exhibiting any just claim to the character of a Christian. By what allurements, Sir, are those speculative divines to whom I advert, induced to consume the midnight oil over a book, wherein the essential difference between scientific theology and practical religion is so clearly ascertained, and so impressively urged on the conscience? Permit me to transcribe an answer to this inquiry, from the writings of an English divine, who flourished in the seventeenth century.

"Sometimes the sinner seeketh his happiness and content in largeness of knowledge, much learning, and curious speculation about the nature of the creatures, yea, and about God himself. But perhaps it will be found, that these are near of the same nature with sensitive delights. For it is not the excellency or goodness of God himself that delighteth them; but the novelty of the thing, and the agitation of their own imagination, phantasie, and intellect thereupon, which is naturally desirous to be actuated, and employed, as receiving thereby some seeming addition to its own perfection: and that, not as from God, who is the object of their knowledge, but as from the mere enlargement of knowledge in itself; or, which is far worse, they make the study of God and divine things, which they delight in, but subservient to some base inferior object: and so though they delight in studying and knowing God, and heaven, and scripture, yet not in God as God, or the chief good; nor in heaven, as heaven; nor out of any true saving love to God; but either because, as some preachers, they make a gainful trade of it, by teaching others, or because it is an honour to know these things, and be able to discourse of them, and a dishonour to be ignorant: or at best, as I said before, they desire to know God, and divine truths, out of a delight in the novelty, and actuating, and natural elevation of the understanding hereby. It is one thing to delight in knowing, and

another to delight in the thing known. An ungodly man may delight in studying and knowing several axioms or truths concerning God, but he never delighteth in God himself. So a studious man desires to know what hell is, and where, and many truths concerning it: but he desireth not hell itself, nor delighteth in it. A godly man desireth to know the nature and danger of sin, and Satan's way, and wiles in temptations: but he doth not therefore desire sin, and temptation itself. So a wicked man may desire to know the nature of grace, and Christ, and glory; and yet not desire grace, and Christ, and glory. It is one thing to terminate a man's desire and delight in bare knowledge, or the esteem, and self advancement that accrues thereby; and another thing to terminate it in the thing which we desire to know, making knowledge but a means to its fruition. The acts of the understanding are but preparatory to the acts of the will, and so are but imperfect initial acts of the soul, as having a further end than their own proper object; and therefore it is, that philosophers place no moral habits in the understanding, but all in the will; for till they come to the will, (though they be in a large sense morally good or evil, virtuous or vicious, yet) they are but so in an imperfect kind and sense: and therefore they call such habits only intellectual."

When the Marquis of Rosny was appointed, by Henry the Fourth of France, his ambassador to the court of London on the death of Queen Elizabeth, the elder Servin presented his son to that nobleman, and begged that he would use his endeavours to make him a man of some worth and honesty. Young Servin was a prodigy of genius and understanding; and among his extraordinary attainments it is recorded, that, "in theology he was so well skilled, that he was an excellent preacher, whenever he had a mind to exert that talent, and an able disputant, for and against the reformed religion, indifferently." Yet in this very man, says the illustrious historian,* "might be found all the vices contrary to nature, honour, religion, and society: the truth of which he himself evinced with his

* Sully's Memoirs, book xiv.

last breath, for he died in the flower of his age, perfectly corrupted by his debaucheries, and expired with a glass in his hand, cursing and denying God."

Is not this anecdote an illustration, in some measure, of the extract?

I am, Sir, &c.

OEDIPUS.

To the Editor of the Christian Observer.

THE great effect of example is generally allowed, and therefore it is highly important that we should let slip no proper opportunity of obtaining for ourselves, and of affording to others, the benefits which may be derived from contemplating the characters and conduct of eminent christians. Those enjoy this advantage in the highest degree, who have the happiness of being personally acquainted with such ornaments of the gospel of Christ. But it may be extended in no small measure to others by conversation or by writing; and conversation and writing are seldom so well employed, or so generally acceptable, as when the christian graces of some good man are happily portrayed for the edification and gratification of those, who never knew him.

In proportion, however, as any one feels a pleasure in hearing or reading descriptions of the manners and conduct of those, whose light, as followers of Jesus Christ, has shone before men with the greatest lustre, he must be jealous of any circumstances which tend to sully the beauty of the picture, and much more jealous of such as may mislead some persons, and place offences in the way of others.

Now, Sir, you and most of your readers must have observed, that anecdotes of eminent christians are not always judiciously selected. What is somewhat eccentric, and in some view or other on the verge of a fault, if not absolutely faulty, is most striking, and therefore is most frequently remembered, and related or published, while the ordinary and every day proceedings of a good man are apt to be thrown into the back ground, and seldom mentioned. These last are the parts of his

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life, which present a true picture of his soul; and if portrayed with truth and in vivid colours, would be excellent guides to others in their christian course: while the more striking and brilliant circumstances which often form the subject of anecdotes, are too frequently unfit examples for the general imitation of religious persons, and extremely liable to be misunderstood and misrepresented by persons of an opposite character. I confess, Sir, I generally feel a little apprehension, when a lively man of a sanguine disposition begins to relate a religious anecdote in company; and my apprehension is the greater, the more he seems pleased with the story he is about to give us, and the more his intercourse has been confined to the religious circle to which he belongs. One of this description, partly from an honest affection and veneration for the eminent person to whom the anecdote relates, and partly perhaps from a love of anecdote, and a desire of attracting attention, will frequently repeat a saying, or describe a proceeding of a good man, with strong marks of admiration, which, instead of throwing any lustre on the characters whom it is intended to honour, stands itself in need of a candid interpretation to shield it from censure. But though the warm and the lively are most subject to this fault, it is by no means confined to them; and christians of every description will do well to beware of it.

The effects which the practice I am now censuring is apt to produce, are such as every real disciple of Jesus Christ must deeply deplore. As the imitation of what is eccentric and of a dubious nature, and suited perhaps only to very particular characters or very particular circumstances, is always more easy, and more gratifying to the imagination, than the imitation of plain and simple excellence, the young and the injudicious are very likely to be led astray, while the feelings of those, who have not yet forsaken the world, but shew a disposition to attend to religion, receive a shock, which they do not easily overcome, and the cavilling and profane spirit of the hater of real godliness finds an ample field for de-

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clamation and censure. Cicero tells us, I think, that, before he pleaded a cause, he always took upon himself, in his private study, three distinct characters, namely, those of his client, of his opponent, and of the judge who was to decide; he considered very fully what impression every circumstance of the case, and every argument he could use, would make on each of them; and his conduct was guided by the lights which he obtained from this general view of the whole business. I wish, that religious people would act in a similar manner before they relate or publish religious anecdotes, and consider well, what is their intrinsic merit, and what effects are likely to be produced by them.

It would be well for those, who are fond of the brilliant and the eccentric in religion, and with unshrinking boldness (I had almost said rash hardihood) brave all consequences in publishing abroad those passages in a good man's life, which may indeed be the most striking proofs of his christian attainments, but which are likely to appear to common observers of a somewhat dubious complexion, to study the great plainness and simplicity of the conduct of Christ. If a due allowance be made for what was necessarily peculiar to himself as Son of God, and Saviour of mankind, how little is the course he pursued calculated to strike the imagination, and to push virtue (if I may be allowed the expression) to the verge of vice! how careful was he, so "to provide things honest in the sight of all men," that even sceptics and infidels have been able to find few or no subjects for censure in his life; and his example has very seldom misled his real followers, or been quoted by such as pretended to be so in vindication of what was blameable. On the contrary, the character and conduct of our blessed Saviour have been the great stumbling block of infidels. Few have been so hardy as to make a direct attack upon them, and some (among whom J. J. Rousseau holds a very distinguished place) have been constrained to give them the warmest praise. Among christians, they have been the great light by which perverse and presumptuous man, ever prone to go astray in practice, what-

ever he may possess in principle, has been brought back to the right path. They have been, under God, the touchstone, by which, more than by any other, errors in spirit and conduct have been rectified, and hypocrisy detected. But would they have answered these blessed purposes, if they had not been marked by a moderation and a simplicity, which precludes misconception, and bid defiance to misrepresentation; or if, in the histories given us by the evangelists, the prominent features in the life of our Saviour had consisted of such extraordinary speeches and proceedings, as too frequently form the subject of the anecdotes under consideration? or rather, would not in this case the life of Jesus have been a powerful engine, with which malevolence would have assailed divine truth; a stronghold of error; and a cover, under which the violence and extravagance of carnal passions, assuming the name of religion, would have sheltered themselves from attack?

I confess, Sir, that the general complexion of the religious anecdotes, which I have sometimes heard when in company, and the warm approbation with which they have been received, has more than once put me in mind of an epigram of Martial, in which a whimsical character is introduced, gravely taking credit for his absurdities, because he could father them all on great men. He plagued his friends with bad verses: oh, but in this he copied Cicero. Other instances of the same kind are given, which I do not distinctly remember. I have feared lest the young applauders of such anecdotes should make like unfortunate attempts to emulate some one or other of the great pillars of the church in the last and in the present age. Why do not those, who give us some account of eminent christians, exercise their powers of description in placing before our eyes those tranquil scenes, in which the soul without an effort displays the heavenly graces, with which she is endowed? Why do they not, for instance, paint a good man's method, manners, and countenance, when instructing his children: when conducting the religious exercises of his family; when conversing with a sick

or afflicted neighbour or dependant ; or when talking upon religious subjects in an easy and serene manner during a quiet walk with a friend ? Do not such scenes convey more solid instruction than the extraordinary occurrences which are so often made the subject of anecdotes ? And do they not possess a beauty and a grace far more likely to attract the soul of the hearer by sympathy to a love of the spiritual life, while they possess the great advantage of not being liable to be misunderstood or misrepresented ?

B. T.

To the Editor of the Christian Observer.

I AM, like yourself, a steady friend of the Church of England. I not only value her doctrines, but highly revere her mode of worship, and am pained whenever I observe any thing indecorous in the manner of conducting it.

I consider the clergy as persons of great candour and liberality of mind, so that I am not apprehensive of giving offence to any of them, or of subjecting you, Sir, to any censure, if I be permitted, through your valuable miscellany, to animadvert on a circumstance or two which occasionally give me uneasiness.

In Churches where I hear, with admiration and delight, the genuine truths of the Gospel delivered with energy and solemnity, and enforced in plain and affectionate language on the conscience, I am not always equally satisfied with the manner in which the devotions of the congregation are conducted. The reading-desk seems not to exhibit the seriousness of the pulpit ; nor are either the prayers offered up, or the lessons read, with sufficient solemnity of manner. The liturgy of our Church is not only the admiration of those that use it, but of many candid persons among the Dissenters ; and when the service is read distinctly, audibly, and seriously, it can hardly fail of being impressive. It is an unworthy and mischievous notion to consider the prayers merely as a preamble to the sermon ; and it is surely of importance that the clergy should endeavour to correct this idea, which, if I mistake not, they will best do by charging it upon themselves, not only to *deliver the word*, but to con-

duct the worship, with due solemnity and seriousness of manner.

It has happened to me, Mr. Editor, to be present where an extemporary prayer has been used before the sermon. I will not now pass an opinion on the necessity or propriety of this after the very copious and spiritual prayers which have been offered up in the use of the liturgy. What I have to reprehend is this—the extemporary prayer has been presented in a very serious and impressive manner, but the Lord's Prayer, with which it has been concluded, has been repeated with that rapidity and apparent indifference which would have merited correction in a school boy. I determined to tell the Christian Observer.

M. T. H.

To the Editor of the Christian Observer.

I AM the daughter and widow of a clergyman, and was carefully instructed both by my father and husband in the doctrines of the Church of England, as those, which were delivered by Christ and his Apostles. About twelve months ago I had the heavy misfortune to lose my husband, whose affection had endeared him to me, and whose piety and benevolence had entitled him to the respect and esteem of his flock. He was succeeded in the living of the parish, in which I still reside, by a gentleman whose behaviour both in and out of the pulpit does credit to his character and profession. He has the strongest claims upon my gratitude, not only for his kindness to me, but for the respectful terms in which he constantly mentions my deceased husband ; yet he has been the cause of more uneasiness to me than I ever experienced from any other quarter. The circumstance to which I allude is this : about a fortnight ago, after a long conversation with him on religious subjects, he concluded with saying, with a most impressive seriousness, I am sorry, my good lady, to find that you are an *Arminian*. Before I had time to recover from my surprise at this unexpected observation and the tone in which it was made, the entrance of some visitors prevented my asking the meaning of it ; our rector took his leave, and has since been absent from

the parish on business of pressing importance, which will probably detain him some weeks. My anxiety, however, to obtain a solution of what had so much perplexed me, induced me to ask an explanation of a friend; but all the information which I could obtain from him was, that our rector was a *Calvinist*, and if I wished to know what this, or the term *Arminian* meant, he recommended me to write to the *Christian Observer*. Of the person to whom I was thus referred I professed ignorance, but my friend assured me, that such a person existed, and that if I would address a letter to him he would undertake to forward it.

Now, Sir, what I am most anxious to know is this, whether the epithet *Arminian* implies that I am not a Christian; for nothing, I confess, would give me deeper concern than to be considered by so respectable a person as our pastor, as ignorant of the doctrines, or inattentive to the duties of christianity. The doctrines which I have learnt from my father and husband are these; that there is an inherent depravity in man, which can only be subdued by the operation of divine grace; that on this account he is estranged from God, until he is renewed by the sanctifying influence of the Holy Spirit; that Christ our Saviour died for the sins of the world, and that we are redeemed and saved by his death solely through faith in him, to the exclusion of all merit from our own works or righteousness; that, nevertheless, the only proof which we can give of our faith, is our obedience to the commandments of God and Christ, which are all comprehended in the injunction of love to God and man; that, consequently, no faith can be sound or perfect which does not produce the fruit of a holy life. With this conviction I endeavour, humbly depending on the divine assistance, to act in all things to the glory of God, and to live in charity with my neighbour, making the Gospel the rule of my conduct, and the conformity of my conduct to its rules, the test of my faith.

I am certain that in my conversation with our rector, however I may have expressed myself, I never could say any thing contrary to these sentiments.

If he had told me I was a sinner, I should have readily and sorrowfully admitted it, for I deeply and daily lament my sins both of omission and commission; but I fear he meant something worse by the name he gave me, possibly that I had adopted some heretical notions or dangerous errors. I have heard of Methodists, Quakers, and Presbyterians; Calvinists and Arminians may, for what I know, form a sect of religious persons in this country, who dissent from the doctrines of the church, but having never read any books of controversial divinity, I am really at a loss to know what these terms mean, and if I am indeed an *Arminian*, what I am. I therefore beg that you will satisfy my doubts, and correct my opinions if erroneous.

PHŒBE.

We introduce this letter, without pretending to vouch for its genuineness, because it may serve to shew the impropriety of applying invidious appellations to those who appear to hold with sincerity the essential points of the Christian faith, although they may differ from us on some points of doubtful interpretation. Instead of defining the peculiarities of those who are called Arminians and Calvinists, we think it sufficient earnestly to recommend to our correspondent to adhere to the doctrines which she has embraced, which are those of the faith delivered to the saints by our Saviour and his apostles.—We have no gospel of Calvin or Arminius, who, though both learned and pious, were fallible men. Neither Calvin nor Arminius was crucified for us, nor were we baptized in their names.

Our correspondent's confession of her faith shews, and it is an observation of great importance, that an acquaintance with controversy is not necessary to the acquiring a knowledge of those evangelical truths which are essential to salvation. We fear, indeed, that controversy is too often a bar to spiritual improvement, and we fear that many who have engaged in it, have thereby made shipwreck of their faith. In taking the Gospel for her guide she has made a wise choice. We have only, therefore, to recommend to her to persevere in the path which she has pursued, continuing to study the doc-

trines of salvation with humble dependence on the grace of God and Christ, and with prayer for the communication of the Holy Spirit, to enlighten her understanding, and shed his sanctifying influence on her heart; discarding from her recollection the expression which has so much embarrassed her, and never inquiring whether she is a Calvinist or Arminian. It is sufficient for her to know that she is a follower of the Lord

Jesus, and that if she continue faithfully to serve him in this life, he will in the next admit her into the blessed society of angels and glorified spirits.

We should have given the same answer had PHÆBE been charged with *Calvinism* by an *Arminian*; and to such a case (a case which from the complexion of her creed is very likely to occur) she will do well to remember that it is equally applicable.

MISCELLANEOUS.

Extracts from an Unpublished Tour on the Continent.

(Continued from Vol. II. p. 512.)

THE GLACIERS.

At eleven o'clock we set forward, with Professor Placard and another guide, to see the *Glacier of Bosson*, which is one of the most extraordinary in the neighbourhood; it lies at the bottom of *Mont-Blanc*, and is called the *Mer de Glace*. We ascended about an hour before we reached the ice. The road lay through a wood of pines, at the edge of which we suddenly found ourselves upon the *Glacier*. I was not a little surprised at the growth of trees on the very borders of the ice, which seems not in the least to obstruct their height; for they appear to be as tall and flourishing in these cold regions as in other parts of the mountain. This *Glacier* exhibits a view singularly romantic, and is different from all others that I have ever seen. It is not very large; being not more than a quarter of a mile broad, and about two miles long. Its peculiarity consists in the form of the ice. Part of it is tolerably smooth and level; but towards the bottom it is broken into enormous masses of various size and shape; sometimes a regular range of crystal pillars shoots out from the rest, to the height of one or two hundred feet; sometimes an immense variety of transparent cones peeps above the level; at other times nothing is seen but a confused heap of massy rocks of ice, which exhibit to the mind a vivid representation of the ruins of a once flourishing city. We were not satisfied with the mere view of the *Glacier*: we were determined to cross it; for this purpose we had provided ourselves with cramp-

ing irons, which we fitted to our shoes, and armed ourselves with poles pointed with iron. Without these precautions we should have been ill fitted to encounter this new element. We now climbed upon the rocks of ice, and found ourselves rather awkward at first setting out. By degrees, however, we grew bolder, and skipped from rock to rock without the least sensation of fear. But we had amongst us one exception—a gentleman from the north, who was obliged to be handed over by his guide, whom he never once let go till his safe arrival on the other side; for my part, I found myself perfectly at my ease, and liked this mode of travelling much better than any other. The change of climate was by no means disagreeable, although it was too sudden. We might be said to have experienced four seasons in a few hours. On our first leaving the vale to ascend the mountain, it was in every respect the very heat of summer: when we had reached the wood the sultriness of the air began to abate: I soon felt myself in the middle of October; and experienced that grateful temperament between heat and cold, which is generally felt at that agreeable season. As we approached the ice, the autumnal air vanished, and gave way to the chilling breezes of winter. I was obliged to put on my waistcoat, which I had been happy to get rid of at the bottom of the hill, and should not have been averse to have added a great coat to my ordinary dress. There was a brisk cold wind upon the *Glacier*, while in the plain there was scarcely a breath of air stirring. After we had left the ice, and descended towards the bottom of the hill, the spring appeared; but this mild sea-

son lasted not long; we quickly passed into summer, and were sufficiently scorched before we reached the village. While I was crossing the Glacier, I could not help admiring the deep chasms formed at different intervals by the separation of the ice. A large stream that runs rapidly down from the summit falls into one of them, and flows under the ice for nearly a mile, when it re-appears at the foot of the hill, and discharges itself into the Arne. In some of the *Glaciers* these chasms are some hundreds of feet deep, and several yards wide; a circumstance which renders them impassable without the greatest risque. A few yards above the place where we crossed, it is not possible to walk without the utmost danger. The chasms are frequent, wide, and deep, and the ice is very slippery; so that the person who should attempt to cross at that place would be accounted a madman: a single slip would hurl him to the bottom of some almost fathomless abyss, where he would find himself straitly enclosed between two lofty walls of ice, far from the reach of any human succour, exposed to an extremity of cold, which must soon destroy every principle of life.

A variety of rivulets gush forth in different parts of the *Glacier*; and running over these transparent mountains, add much to the beauty of their appearance. When I had been some time upon them, I indulged myself with a draught of the water, which was the most delicious I ever tasted. This *Glacier* runs a considerable way up the mountain, and turning to the left falls behind *Montanvert*, where it joins the grand *Mer de Glace*. It was formerly of much less extent in the lower parts; that portion of the declivity of the hill, which it now covers was, a few years ago, a fertile spot of arable land, and separated from the grand mass by a range of enormous rocks. They were not, however, a sufficient barrier; and the owner of the field, which he had begun to sow over night, was astonished, on coming to renew his labour the next morning,

to find it completely covered by an immense body of ice.

Above the *Glacier of Bosson*, to the left, runs a chain of pointed rocks, which here and there peep out of the snow, and seem to touch the clouds. They are aptly called the *Needles*, and have almost all of them separate names.

In the evening we went to see the *Embouchure de l'Arveron*, about three quarters of a league from the village. After passing through a grove of pines, on a white sand, we were immediately struck with a view of the *Glacier of Montanvert*. From here rises the *Arveron*, a rapid torrent, which soon falls into, and considerably increases, the waters of the *Arne*. In gushing from under the *Glacier*, it has formed at the foot of an immense mountain, an arch, or *Salle*, of the clearest ice, which varies much in breadth and height: it is sometimes sixty feet high; but, when I saw it, it was hardly more than forty. A more beautiful spectacle I never beheld. Can the mind frame an idea of any thing more enchanting to the eye, than a spacious cavern hewn out of one solid mass of the purest ice, the roof of the most perfect azure, the walls on each side transparent as amber, and adorned with pilasters not inferior in brilliancy to the brightest crystal: a clear, but rapid current flowing through the midst, over a bed of gold coloured sand, interspersed with a variety of shining pebbles? Curiosity would naturally lead one to examine minutely every part of the wonderful cavern, were it not for the imminent danger which would attend such a research. The several parts of this beautiful arch are continually giving way, and the *Route* is perpetually changing its figure, and forming anew. Should this happen while a curious spectator is busied in contemplating the beautiful scene, either within, or near the cavern, he must inevitably perish among the massy ruins. While we were employed in examining its several parts, our guide informed us of our danger, and entreated us to retire as fast as

possible. An enormous fragment hung over the entrance, which threatened to fall at every instant, and I apprehend must have fallen very soon after we left the place. I imagine that, were it possible to reach the extremity of this cavern, we should find several passages that would lead us to others, not inferior in extent or beauty to that which we had been contemplating.

This morning (Aug. 12), a little after three o'clock, we set off with our guides to the *Glacier de Bois*, or *Montanvert*. After we had ascended about an hour, I was induced to visit the hut of a peasant, situated on the declivity of the mountain, which I found to be similar to those in the Alpine parts of *Savoy*, and serving as a habitation, not only to the owner and his family, but likewise to his cattle. We continued our route up the mountain, climbing through loose stones, and vast fragments of rock, which render the way not very agreeable to those who are accustomed to travel on plain and beaten roads. Our ascent was winding; the direct path being so steep, that it was not possible for any but the natives to attempt it. The road lay all the way through woods of larches and pines: these last were prodigiously tall and straight; most of them rising to the height of a hundred feet. In the middle of the wood was a fountain of excellent water, where we were glad to stop and refresh ourselves, after the fatigues of the ascent. We began already to have a beautiful prospect of the vale below, which appeared to great advantage through the shades of the wood. At length, after a march of three hours and a half, we reached the summit, and rested ourselves in the *Chateau de Montanvert*, which is nothing more than a few sharp stones piled up together in form of a hut, though dignified with so grand a name. We approached the precipice of the mountain: the whole *Mer de Glace* opened upon us at one view; the prospect was the most astonishing that can be conceived. Beneath our feet was a vast *sea of ice*, which extended itself over a valley several hours

long. It may aptly be called a sea; for it exactly resembles that element, when agitated by a brisk gale. Waves seem to roll over waves, in uninterrupted succession; and as the eye directs itself downwards towards the source of the *Arveron*, this frozen ocean appears still more wonderful; it appears to run mountains high, and is an opposite image of the sea, when raised by a tempest; whereas, higher up the valley, it may be said to represent the ocean in a calmer state. The whole body of ice is of a palish blue colour; and the waves, when shone upon by the sun, exhibit a variety of different colours, and form a most lovely appearance.—The undulating surface of this *Glacier*, which is not so irregularly shaped as that of *Bosson*, calls to mind, and presents some faint idea of the "*sea of glass*, like unto crystal,"* mentioned in the Apocalypse; if we may presume to compare earthly objects, with the awful representation exhibited in vision to a prophet of the Most High.

Across this valley of ice I observed four red specks, placed under a lofty naked rock, upon a small turf of earth, which was easily distinguishable by its verdant colour from the barren spots that on all sides surrounded it. My guide observing my eyes fixed that way, guessed at the objects I was contemplating, and immediately satisfied my curiosity, by telling me they were cows. I expressed to him my astonishment at seeing that species of cattle feeding in a place, where I should have thought it scarcely possible to have transported even a flock of goats. He told me it was a journey of two days, from the village to the pasture which engaged my attention, the ascent being so very difficult; and informed me that the cattle had been removed there a month before, and were left to themselves, till the end of the summer, when they would be properly fattened. The owner, he added, was in no fear about them; for it was impossible they should ever wander from their little pasture, and equally impossible they should be stolen.

* Rev. iv. 6.

After we had spent an hour in viewing the *Mer de Glace*, and its wonderful environs, we left the summit, and descended to the plain by a path almost perpendicular. The descent was far more fatiguing than the ascent. The loose stones which gave way at every step rendered our progress extremely unpleasant; and the lubricity of the ground, which was a whitish mould, and crumbled every instant under our feet, obliged us to descend with the utmost caution. The sun began to peep above the mountains, which had hitherto sheltered us from his rays, and threatened us with excessive heat. The farther we advanced, the hotter we found it. The sun now lay full upon us; not a single turf of verdure was to be seen; not a blade of grass to relieve the eye, long wearied with beholding naked flints, dreary rocks, and a parched barren soil. In the midst of our descent we were suddenly surprised by loud noises, resembling the explosion of cannon, or claps of thunder. Our guide pointed to the *Glacier*, which lay to the right of us, in a sloping valley. We there beheld an enormous mass of ice, rolling over the frozen sea from mountain to mountain, towards the valley below. These falls of ice or snow, at certain times of the year, happen daily, and, indeed, hourly. They roll from the top to the bottom, where they break into innumerable minute particles, and spread over the foot of the *Glacier* a large bed of beautiful shining powder. They are called *Avalanches*. The sound which they produce in falling is of itself very considerable; but the effect in this particular is rendered still more extraordinary by the singular force of the echo, which conveys the report from valley to valley.

In a little more than two hours we reached the plain, and dined in a wood of pines, near the source of the *Arve-ron*. Here our mules met us, with our guide, whom we had brought with us from the *Valais*; and after our cold collation, we left the vale of *Chamouni*, and proceeded towards the *Col de Balme*.

Before I take my leave of the *Glaciers* I will offer a few observations on the subject. It is supposed that the ice was first formed on the summit of *Mont-Blanc*, as being the highest point in all the *Alps*. In process of time, the ice increasing in bulk above, and not having sufficient support below, would naturally fall, and discharge itself into the first valley it could find, which is that behind *Montanvert*. This valley is far more elevated than even several of the mountains. When a sufficient quantity was fallen into this cavity, which is on a slope, it would of course find its way into other vales, and fill up every interstice between the mountains. The vale under *Montanvert*, to the left, is one of the largest that are accessible; here therefore is the most extensive superficies of ice, and for this reason this *Glacier* is properly called the *Mer de Glace*, to distinguish it from others, which are of smaller extent. This hypothesis will, I think, easily account for the circumstance, that the ice is smoother at the top than at the bottom, and also that the *Glaciers* extend even to the lowest vales, where the power of the sun is excessive; while in some of the mountains above no ice ever appears, the mass always being discharged through the vales, and not over the tops of the mountains.

It is observed, that the chasms are at right angles to the direct road, and not parallel with it; and that they are most numerous and considerable at the lower extremity of the *Glacier*, where the ice is weakest. This effect is produced by the vertical pressure of the ice, and its tendency towards the plain. The chasms bear an exact proportion to the pressure, and the inclination of the mountains from which the snow descends. This is confirmed by *Bosson*, which is at the foot of *Mont-Blanc*, where, as I observed before, the ice is more irregular than on the other *Glaciers*; the clefts are deeper; the detached masses more enormous and confused; and the rocky fragments, thrown up by the ice, more numerous and of greater magnitude.

cate for the *British Isles*, being, and hoping to remain,

A PLAIN ENGLISH WOMAN.

P. S. If London is too far depopulated to be repeopled (which I trust is not the case) I hope *men and women* may yet be *preserved* in country towns and villages, where doubtless they still are to be found in great numbers.

For the Christian Observer.

THE celebrated ecclesiastical historian Mosheim first adventured to trace the wild reveries of the Gnostics to a source, which he denominated, in a restricted sense, the oriental philosophy. His opinion has been generally adopted by the learned, although not upon the same evidence, nor to the same extent. He conjectured, with much reason, that, if the contents of the Indian Scriptures, the *Vedas*, were made known, they would throw considerable light upon this obscure, but interesting subject.

Sir William Jones has presented to the world some "extracts from the *Vedas*," in the sixth vol. of his works, p. 423, &c. And these are all with which I am acquainted; but they contain nothing to the purpose, although upon the subject of religion.

In the Institutes of Menu, ch. . §22. there occurs something like the system of emanation, which distinguished the philosophy of the Gnostics, but nothing like the pedigree which constituted their *Pleroma*.

If any of your readers, conversant in Asiatic learning, will direct me to the sources from whence some information may be acquired on this subject, or satisfy me that none is to be found, he will much oblige, P. R.

To the Editor of the Christian Observer.

SIR,

I AM the same old lady who wrote to you about a twelvemonth ago, out of the north, and who sent you the extract from the book of my grandmother, about the mistake of supposing people's salvation to depend on the strength of their wit in matters of re-

ligious controversy; and who told you also so very freely of my daughter Anne's having more of this wit, though rather less perhaps of true religion than any of the other girls (vol. i. p. 704.) Sir, I perceive that you published the whole of my letter. You cannot think how strange it seemed to see my poor piece of performance in print; and yet, as my eldest daughter observed, there could be no harm in printing it, if you thought it could be of any public service.

But, sir, there is one ill consequence of taking so much notice of what we women say, which perhaps you did not think of: it encourages us to write again. In truth, it has occurred to many of my family, that it may be of vast advantage to you to hear, at the year's end, all that is thought about your work by us simple people in the country.

But I believe that first of all it will be needful to tell you a few more particulars about myself. I lost my ever dear and valued husband just ten years and a half ago. He was a good man, though he said rather less than some do about religion; but there is a vast difference, as he himself would oftentimes observe, between saying and doing. He trusted only in his Saviour, and was of a truly humble spirit as all might see who knew him: I have no doubt that he is now among the blessed. Would to God that his children may all arrive as safely at a better world! That was his chief wish when he came to die. "My dear, (said he, with almost his last breath) "I don't want my children to be rich nor very learned; neither learned for this world, no, nor very learned in divinity. Religion is a plain business." And at another time he said to me, "I would advise you not to carry the girls too much to London. I have a sad dread of London. It is a place where people of all sorts seem to me to get their heads turned."

My income, Sir, proved but small, and taxes, as you know, coming on about the time I speak of, my girls and I agreed that we would not so much as talk of a London journey until the war was over, though we have a relation in town; and to say the truth, as the peace

proved to be no peace, we have not been there to this day; and therefore, Sir, you will be pleased to bear in mind, that there is not one among us that rightly understands the London ways, either in respect to dress, or as to the best modes of writing or of speaking; or that altogether follows the London fashions in divinity.

But to come to the chief business, we all like the *Christian Observer*; and happy is the sister, who, on the third day of the month, when it is regularly delivered to us, can first snatch it up from the breakfast table. And yet, to tell you the truth, I believe there is hardly one of us who ever reads fairly through it. Could you not contrive Sir, to make some parts of it a little more entertaining to us women? I think my girls commonly begin at the end, which, as I often tell them, is not fair. I mean that they look for something which is to affect them in the obituary. The death of Finley drew tears from us all, and we were struck with a great deal that was in those letters of Senex. Pray, Sir, have you altogether finished your modern characters? We like something after that manner. It suits us ladies better than that way of yours of arguing so much about religion. One of my daughters desires that I will ask, who is Eusebia? Is she a real character? and if so, can you tell us when she comes to town? for perhaps we could travel up the same winter, and get acquainted with her; I think you have somewhere said that she only visits town occasionally. She is somewhat like us in that particular. Theodosia, as we think, has twenty great faults put together. We only wonder how she can fancy herself a Christian. But, I suppose, that in London it is easy to pass for religious. You have only, as I am told, to talk of doctrines, and go about hearing preachers, and you may live almost as you like; for in that monstrous city nobody knows any thing about you. Devout at one place, and dissipated in another; spiritual with your pious party abroad, and all out of humour in your own family: is not that the character of some of your London people? My daughter Anne would be glad to make acquaintance

with Amanda, and if Amanda were to become our neighbour in the country, I am sure I should not object to visit her; but, as was said before, London spoils every body. Pray, Mr. Editor, how long shall you go on with the question between the Calvinists and Arminians? After all, we do not exactly understand the difference between them. What is the meaning of that word, "Calvinist?" Does it mean a follower of Calvin in every thing, or only in some things? and ought not people to explain what particulars of Calvin's doctrine, and how much of it, they mean that we should agree to? This part of your work is very dry and difficult; though I except the paper of N. D. in your last number. O Sir, the writer of that letter must be a very good christian!

You have a correspondent called B. T. Though he is sometimes nice in his distinctions, we almost always think we understand him; and I wish that some of your other friends would come down to particulars as much as he does.

And now, my good Sir, what should you say to my proposing a few things for your discussion? To be sure we are all for ourselves; and therefore the points to which I shall beg to call your attention, will be suited to just such people as me and my children.

First then I would entreat that you will give us, as often as you can, something that will teach my girls not to mind a little ridicule; for though I assure you we are all true to the Church, yet, through some cause or other, many people will call us methodists, and one or two of my daughters, in order as I suspect to avoid this nickname, are inclined now and then to say and do rather too much like other people.

What think you, Mr. Editor, about amusements? It seems to me that we, who keep back our young folks from balls, and races, and card parties, should take care that they are not dull at home. Now I am sure you could write something very good and useful on that topic.

Might you not also say a great deal more than you have done about education, and with an eye to the children

of us middling people in particular? for it is now the fashion to train up every ordinary girl, (no matter whether she is to have fortune or no fortune) to be an idle useless sort of gentlewoman. What signifies French to any one of my daughters, or to more than half the girls who learn it? Will they keep their accounts in French, if they should become good honest shopkeepers' wives; or give their orders to the ploughboy in French, if they should prove to be the wives of farmers; or talk to the poor about their souls in French, if they should be so favoured as to marry among the clergy? Might you not observe, that our young women, instead of learning how to paint screens, and tiring you with their bad music, should be instructed how to use their reason; and how to speak and write, so that every body may understand them; and how to keep accounts so as to economize their money; and in short, how to turn their hand to any thing? and, Sir, in what a low state is Christianity in many of our boarding schools? Indeed, you should expose the irreligion and vice of some of those places. I have kept my girls at home through fear of the infection.

There are also twenty little points in which I often think that you might be useful; I speak of points which are far from trifling in themselves, though they are thought too little and particular for the pulpit. I find it necessary, for example, to be often urging my girls to rise betimes, in order that they may be very serious and deliberate in their private devotions before they run down stairs; and I make them punctual to a moment when the family prayer bell rings, that the servants may not stand waiting; and I tell them that Christians are to be temperate in their meals, and ought not to deal in dainties; and that since we ought all to covet the lowest place, there must be no little feuds and rivalships among them; and that all they do should be done openly and aboveboard, since God sees them even when my back is turned. I moreover remind them continually, that life is short, and that they should therefore try to be always busy about something useful; and I bid them dis-

like nobody, for my young people are apt to take violent fancies both in the way of love and hatred; and I insist upon it, that they shall be kind and attentive to all who come in their way, and count nothing dull that is their duty. Could you not strengthen a poor old widow's hands in respect to a few such things as these; for we mothers feel very anxious about our daughters? Now I wish in particular that you would direct all young folks, and indeed the old ones also, to make it a constant rule to call to mind at night the particular sins of the day, both the sins of omission and of commission, and to be very strict in the duty; for I am convinced that this is the true way to humble them, and to make them look to Jesus Christ for justification: It is more to them than twenty arguments about the doctrine.

A vast number of other points might be put down. There is one which comes across me at this moment. I mean that we should all regulate our tongues in a way very different from that which is common. We have here, Mr. Editor, a most rash, exaggerating way of talking on almost all subjects; and even some who seem religious are not free from it. Why, Sir, it is nearly a kin to lying, and yet every body owns that liars are a most dreadful set of people. Little stories are so aggravated, that whole families are set at variance. Aye, and there may also come some national mischief from this cause. Why, the other day, it was quite confidently affirmed, that the French were come, and were within twenty miles of our village; and some said they were on the one side of it, and some said they were on the other, and all this dreadful news was found at last to proceed from nothing else than that mode of magnifying, which people have so long indulged in: for when the mayor of the next town came over himself to inquire, it appeared that one man had said the French were *embarked*; and that another then had thought he might safely report that they had *sailed*; on which a third asserted that they were *come*: and a fourth construed this to mean that they were *landed*; and then two or three men, who seemed to

be half in joke, together with some women who were all alarmed in good earnest, began to talk of a battle that had been fought, and of the number of killed and wounded. What is to become of us women, Mr. Editor, if the French should really land? We shall be ready to die of fright through the false rumours which will be spread, and the waggon, which have been got ready to carry us off, will not know which road they must take to avoid the enemy. And may not this loose way of expressing oneself be at the bottom of half those religious controversies which you have so much difficulty in healing? O Sir, if people would but all agree to keep strictly to the truth, both when they relate facts, and speak of characters, true Christians would not be so misrepresented as they now are; and, if the goodness of their practice was acknowledged, it would not be difficult to know to what quarter we ought to look, in order to find out the sound doctrine.

I beg pardon for being so very tedious, but we women, you know, must be a little long, and we are apt to run from one thing to another. Pray, Sir, what proportion of income do you think that a Christian ought to give in charity? I will tell you my reason for troubling you with this question. I suspect that we are all too mean and scanty in our liberality. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Now I fear we have some who are bad at construing all such texts as these, however good they may be at other questions of divinity; for I lately heard of a very rich man, now deceased, (I believe that he had two or three thousand pounds a year without one child of his own to leave it to) who, as plainly appeared by some papers found after his death, had not bestowed above one hundred pounds in charity in the whole of one of the worst years of scarcity. Surely, Sir, he should have given at least a thousand. And yet this same gentleman, as I am well assured, was thought on all sides to be quite religious, and even was used himself to talk in a general way of the great duty of being charitable. I therefore

wish the Christian Observer to be very plain and particular, both on this subject and on all the various matters of practice.

I will now conclude with a very serious wish, that a divine blessing may attend you. May you be the means of bringing religion home to many hearts which are now strangers to it. May your work afford at once amusement and edification to young people. May you assert the truth, rebuke error, and at the same time teach us to abound in charity. May you return good for evil to those who shall falsely accuse you; and may you strengthen that Church for which you are so very zealous.

So prays your old friend and correspondent,

MARGERY.

FRAGMENTS.

ORIGINAL SIN.

THE Reverend William Jones, author of "The Catholic Doctrine of the Trinity," thus expresses himself on the subject of *original sin*. "From the sin of Adam, and the effects of his fall, the state of man by nature is a state of sin. The scripture is so express in this, that it is not necessary to insist upon it; a disposition to evil comes into the world with every man, and is as a seed which brings forth its fruit, throughout the course of his life."—"With respect to God, the state of man is a state of rebellion, alienation, and condemnation. His ways are so opposite to the will of God, that he is said to be at *enmity* with him. He has no alliance with his Maker, either as a child, a subject, or a servant, but being under a general law of disobedience, can inherit nothing from God but wrath and punishment." (*Essay on the Church*, pages 2—4.) It has become fashionable of late, even among persons who pretend to admire Mr. Jones, either to explain away, or openly to impugn, or even to ridicule this important doctrine. If a proof of this fact were wanting, I might refer the reader to the *Anti-jacobin Review*, and *British Critic*, (works which, on theological subjects, guide the opinions of many members of the Church of Eng-

land) for the last year; and particularly to the review by the former of Dr. Gleig's Sermons, and to the opinions broached by the latter on the subject of original sin, in the Review of Overton's True Churchman ascertained.

CHARITY COVERETH A MULTITUDE OF SINS.

THE explanation of this text, by the Editors of the Christian Observer, in their review of Dr. Burgess's sermon on Charity, (vol. ii. p. 429.) has been attacked as at variance with the sentiments of the Church of England. Mr. Jones, the respectable author referred to in the preceding article, was of a different opinion; for his explanation of it is in substance the same with theirs. "*Charity covereth a multitude of sins*; that is, it hideth and concealeth the many failings of their brethren for the love of Christ, instead of aggravating their offences, and judging them unmercifully." *Essay on the Church*, p. 12.

ON THE CONSTITUENT PARTS OF A TRUE CHURCH.

IT has been asserted by a writer of no mean name, in the present day, that he is but a sciolist in theology, who has yet to learn that "that may be a *true Church*, in which the pure word of God is not preached." The opinion of Mr. Jones on this subject, may have weight with many; it is as follows: "The Church has been governed by Bishops, Priests, and Deacons, from the Apostles downwards; and where we find these orders duly appointed, *the word preached*, and the sacraments administered, there we find the Church of Christ, with its form and authority." Again, "The great use of the Church is to receive and minister to the salvation of those who are taken out of the world; but this it cannot do without the truth of the Christian doctrine; the Church is therefore an instrument or candlestick, for the holding and preserving of this sacred light." *Essay on the Church*, p. 30, 31.

MUTUAL CHARITY.

THE following sentiment is worthy of its author. "Persons of an Arminian

way of thinking are very apt to consider all Calvinistic doctrines as of an anti-nomian tendency; and on the contrary, the Calvinist too frequently reproaches the Arminian for being of a legal spirit, and for denying the free and unmerited salvation of men by Jesus Christ.—NEITHER PARTY SHOULD BE PRESSED WITH CONSEQUENCES WHICH THEY THEMSELVES DISAVOW." *Milner's History of the Church of Christ*, vol. iv. part i. p. 107.

INDULGENCES.

AN anecdote recorded by the last-mentioned writer will serve to shew the almost incredible lengths to which, at the commencement of the 16th century, the Popish agents proceeded in the detestable traffic of indulgences. "When Tetzel was at Leipsic, and had scraped together a great deal of money from all ranks of people, a nobleman who suspected the imposture, put this question to him, 'Can you grant absolution for a sin which a man shall intend to commit in future?' 'Yes,' replied the frontless commissioner, 'but on condition that the proper sum of money be actually paid down.' The nobleman instantly produced the sum demanded, and in return received a diploma signed and sealed by Tetzel, absolving him from the unexplained crime which he secretly intended to commit. Not long after, when Tetzel was about to leave Leipsic, the nobleman made inquiry respecting the road he would probably travel, waited for him in ambush at a convenient place, attacked and robbed him; then beat him soundly with a stick, sent him back again to Leipsic with his chest empty, and at parting said: 'This is the fault I intended to commit, and for which I have your absolution.'" — *Milner's History of the Church of Christ*, vol. iv. part i. p. 323.

ANECDOTE FROM GILPIN'S WESTERN TOUR.

Mr. Tilly, once the owner of Pentilly house,* was a celebrated atheist of the last age; he was a man of wit, and had by rote all the ribaldry and commonplace jests against religion and scripture, which are well suited to display

* Situated on the Cornish side of the river Tamer, near Plymouth.

pertness and folly, and to unsettle a giddy mind, but are offensive to men of sense, whatever their opinions may be, and are neither intended nor adapted to investigate truth. The brilliancy of Mr. Tilly's wit, however, carried him a degree farther than we often meet with in the annals of profaneness. In general the witty atheist is satisfied with entertaining his *contemporaries*: but Mr. Tilly wished to have his sprightliness known to *posterity*. With this view, in ridicule of the resurrection, he obliged his executors to place his dead body, in his usual garb, and in

his elbow chair, upon the top of a hill, and to arrange on a table before him, bottles, glasses, pipes, and tobacco. In this situation he ordered himself to be immured in a tower of such dimensions as he prescribed, where he proposed, he said, to wait the event. All this was done, and the tower, still enclosing its tenant, remains as a monument of his impiety and profaneness. The country people shudder as they go near it.

———"Religio pavidos terrebat agrestes
Dira loci:—sylvam, saxumque tremebant."

REVIEW OF NEW PUBLICATIONS.

CXXXI. *Milner's History of the Church of Christ.*

(Continued from vol. ii. p. 765.)

IN our last number, we took a general view of the corrupt state of the Romish Church, at the commencement of the sixteenth century, at which time it pleased God to employ Martin Luther as his instrument in effecting an extensive and radical reformation.

Mr. Milner introduces his readers to that wonderful man in the following manner: "Not many years after the commencement of this century, the world beheld an attempt to restore the light of the gospel, more evangelically judicious, more simply founded on the word of God, and more ably and more successfully conducted than any which had ever been seen since the days of Augustine. Martin Luther, whom divine Providence raised up for this purpose, was evidently the instrument rather than the agent of this reformation. He was led from step to step, by a series of circumstances far beyond his original intentions, and in a manner which might evince the excellency of the power to be of God and not of man. Even the reformations which took place in several other parts of Europe, besides Germany the scene of Luther's transactions, were in a great measure derived from the light which he was enabled to diffuse among mankind; and as the peculiar excellency of the revival of Godliness, now before us, lay in this, that it was conversant in fundamentals of doctrine, rather

than in correction of mere abuses of practice, hence the history of Lutheranism recommends itself, in an especial manner, to the study of every theologian." p. 276.

Mr. Milner follows Seckendorf, as his principal guide, and a more able and authentic guide he could not have selected, for the period which intervenes from the origin of the reformation to the death of Luther in 1546. That portion, however, of the history of the reformation, which the reverend and learned editor has now presented to the public, comprises only the short space of time from the rise of the controversy concerning indulgences, about the end of 1517, to the Leipsic disputation between Luther and Eckius, in 1519; which in fact is barely setting foot within the threshold of Lutheranism.

This portion is divided into four chapters—the first of which is entitled *preliminaries*. The chief object of this chapter is to shew the importance of the reformation, by a view of the state of the Christian world at the time of Luther's appearance. The author arranges his observations under four heads.—1. The Popish doctrine concerning indulgences.—2. The gross ignorance that prevailed, respecting the doctrine of justification.—3. The debasing superstition that enchained the minds of men.—4. And the predominance of the Aristotelian philosophy; "a philosophy which knew nothing of original sin and native depravity, which

allowed nothing to be criminal but certain external flagitious actions, and which was unacquainted with the idea of any righteousness of grace, imputed to a sinner. How many" adds the pious and judicious author, "in this age, who neither know nor value Aristotle, do yet altogether follow his self-righteous notions of religion!" p. 207. We beg leave to subjoin to Mr. Milner's observations on this last head, that Aristotle was not only the great oracle at that time in the university schools, but had also taken possession of the pulpit, and we have it upon the authority of Melancthon, that during his residence in the university of Tübingen, Aristotle's Ethics were commented upon in one of the churches, by a monk of that place.—Let us bless God for the Protestant Reformation, in consequence of which the word of the Lord is freely declared amongst us.

The second chapter is entitled, "The beginning of the Controversy concerning Indulgences." The doctrine of the Church of Rome, concerning indulgences, is contained in the famous decretal of Pope Clement the Sixth, published in the 14th century, wherein the faithful are taught to believe, that the infinite merits of Jesus Christ, and the superabundant good works of the saints, were entrusted to St. Peter and his successors, to be dispensed by them for the remission of sins committed after baptism, and for deliverance from the pains of purgatory. The first pontiff who appears to have asserted this imaginary and extravagant claim, with a view of enriching the coffers of the Holy See, was Urban the Second, in the eleventh century, who offered a plenary indulgence to all who might enlist under the banner of the cross, for the conquest of Palestine. The same grace was afterwards extended to such as hired substitutes for the purpose of fighting against the infidels; and in process of time the Pontiffs had recourse to this fruitful expedient for the advancement of any project which their ambition, avarice, or vanity suggested. Leo the Tenth, well known as an encourager of letters and the fine arts, was advised by his courtiers to publish

a sale of indulgences, in order to be relieved from the embarrassments in which his profusion had involved him; although the pretence was to complete the fabric of St. Peter's Church at Rome. But this expedient, of which his predecessors had often availed themselves with great success, now proved a fatal policy to the interests of the Romish See, and was productive of consequences, which neither the abettors nor the opposers of that measure could have foreseen or apprehended. Mr. Milner has given an accurate account of the manner in which the papal agents executed their commission in Saxony,* as well as of the opposition they met with from Luther, who at that time officiated as a pastor at Wittenberg, and filled the theological chair in the university. We are then presented with an interesting and highly edifying sketch of Luther's life, previous to that period; whence it evidently appears that he had made considerable advancement in the divine life, before he publicly raised his voice against the corruptions of Popery; and "that the Saxon Reformer was not induced to act the part which has given so great a celebrity to his name, from motives of personal malice, or of ambition, or of avarice; but purely from the fear of God, from a conscien-

* One of these, "John Tetzel, boasted that he had saved more souls from hell, by his indulgences, than St. Peter had converted to Christianity by his preaching."—In the usual form of absolution written by his own hand, he said, 'I, by the authority of Jesus Christ, through the merits of his most holy passion, and by the authority of his blessed apostles Peter, Paul, and of our most holy Pope, delegated to me, do absolve thee first from all ecclesiastical censures however incurred: secondly, from all sins committed by thee, however enormous, for so far the keys of the sacred church extend: and I do this by remitting to thee all the punishments due to thee in purgatory, on account of thy crimes, and I restore thee to the innocence and purity, in which thou wast when baptized, so that the gates of punishment may be shut to thee when dying, and the gates of paradise be opened.' In regard to the effect of indulgences, in delivering persons from the supposed torments of purgatory, the gross declarations of Tetzel in public are well known: "The moment the money tinkles in the chest, your father's soul mounts up out of purgatory!"

tious regard to evangelical truth, from a zeal for the divine glory and for the profit of the souls of his fellow creatures." p. 306. If our limits would admit of it, we should gladly have enriched our pages with copious extracts from this part of Mr. Milner's work, but we must content ourselves with recommending the perusal of it to our readers. The remainder of the chapter is occupied by a careful investigation of Luther's character, from the various testimonies of friends and adversaries, a task which the author has executed with discrimination, ability, and candour. The result appears to be "that his learning, genius, and capacity, were of the first magnitude," and "that his life is allowed to be without blemish." His faults were a disposition to anger, and an indulgence in jesting, blemishes which are allowed to throw a shade over his, in other respects, truly admirable writings. With the exception of these defects, Mr. Milner has no hesitation in affirming,

"That it is not easy to find a more blameless, or even a more excellent character. No man, since the apostles' days, had penetrated into the sacred oracles with such singular felicity. He was endowed with a greatness of soul far beyond the common lot of men: dangerous gift in a fallen creature! It was through divine grace, that he was enabled to display, and persevere, in a conduct the most consistent, uncorrupt, and disinterested. His bold and adventurous spirit never appears in any one instance to have made the smallest encroachment on the most perfect integrity. Humane, generous, and placable, he was rarely diverted from the path of equity; and notwithstanding the uncommon vehemence of his temper, he was often submissive and condescending. With an exquisite sensibility and readiness of conception, with a zeal and an imagination which never remitted their ardour for a single moment, he was most perfectly free from enthusiasm; and with a great capacity and unparalleled intrepidity, he seems to have been devoid of ambition, and contented to live all his days in very moderate circumstances. ONLY the wise disposer of all events, for the glory of his own name, and for the revival of true religion in Europe, by the effectual operation of his Holy Spirit, could have produced at the season when most wanted, so faithful a champion, and possessed of so much vigour of intellect, of so daring a spirit, and of so truly humble and Christian-like a temper!" (p. 309)

Christ. Observ. No. 25.

In the third chapter we have an account of the controversy occasioned by Luther's Theses against indulgences, in 1518, and of the conferences at Angsburgh with Cardinal Cajetan the Pope's legate, which serves to illustrate the character and views of this great reformer, and the gradual progress, which his mind, under the influence of the Holy Spirit, made towards a complete emancipation from the errors of the Romish Church.

In the fourth and last chapter an account is given of a fruitless attempt, in 1519, to bring Luther to submission by the arts of negotiation, and of the memorable disputation at Leipsic, between Eckius, the most renowned champion of the papal cause who had hitherto appeared, and Luther, concerning the divine original of the Pope's spiritual supremacy. In this disputation both parties boasted of having obtained the victory, but we agree with our author, in thinking that from the contest at Leipsic, and its consequences, the cause of the reformation derived many advantages. The celebrated Melancthon, then only twenty-three years of age, and professor of Greek at Wittemberg, was actually present at these conferences, and they "seem to have had a mighty effect in determining him to employ his talents in the study of theology." He published an account of this theological combat, which is extant, and proves that his abilities were not inferior to his zeal in the cause of Luther, with whom he became henceforward linked in the ties of the most confidential friendship. Mr. Milner concludes the chapter with the following just reflections concerning that great man.

"Already, indeed, he had favoured Luther's intentions of teaching pure christianity, and of delivering it from the reigning darkness and superstition; but his wishes in this respect had hitherto originated in the native candour and benevolence of his temper, and in his abhorrence of all disguise, artifice, and tyranny, rather than in any distinct insight which he had acquired into particular instances of the corruption of christian doctrine, or of the shameful practices of ecclesiastical domination."

"The solid reasonings of Luther, supported by constant appeals to the scriptures, ef-

fectually convinced his mind of the soundness of the principles of his industrious and persecuted friend; and determined him to embark in the cause of religious liberty with zeal and fidelity. From the period of this famous public disputation, he applied himself most intensely to the interpretation of the scriptures, and the defence of pure christian doctrine; and he is justly esteemed by Protestants to have been, under divine Providence, the most powerful coadjutor of the Saxon reformer. His mild and peaceable temper, his aversion to schismatic contention, his reputation for piety and for knowledge, and above all, his happy art of exposing error and maintaining truth in the most perspicuous language; all these endowments concurred to render him eminently serviceable to the revival of the religion of Christ. Little did Eckius imagine that the public disputation, in which he had foreseen nothing but victory and exultation, and the downfall of Lutheranism, would give rise to another theological champion, who should contend for christian truth, and christian liberty, with the primitive spirit of an Apostle." (p. 409.)

In the appendix we are favoured with the substance of a biographical account of Luther, the production of Melancthon's pen, after the death of his friend, which we regard as one of the most valuable papers in the work. The important doctrine of justification by faith is there stated with a clearness and precision worthy of the renowned author of the Augsburg confession.

In the appendix there are likewise some remarks concerning Erasmus, which are calculated to raise considerable doubts respecting the orthodoxy of his faith, and the honest simplicity of his intentions. This point will be placed in a clearer light, by transcribing a passage from the preface, wherein the learned Editor has drawn a comparison between this elegant scholar and his contemporary Martin Luther.

"Erasmus skirmished as it were, and with great success, against many of the auxiliaries of popery, but never once in his life did he look in the face what, according to Luther's judgment, was the real efficient enemy of Christ and his religion: never did he lay siege to the strong holds of self-righteousness. To pull down these with all his might was both the object and the practice of the Saxon reformer. Erasmus said many excellent things in an elegant way, concerning Christ and the Gospel, concerning piety, purity of life, Christian charity, meekness and peaceable temper.

He exposed with great ability and with exquisite humour, and, it may be truly added, with much advantage to the reformation, the ambition, covetousness, and luxurious excesses of the clergy. Luther, who cordially agreed with him in all these just animadversions, went to the root both of the evil and of the good. The depraved nature of man he taught as the root of the evil; contrition and humility, with a lively faith in the Redeemer, as the only cure of the reigning evil, and the only source of future good. While the former courted Popes and Cardinals, and temporized with them, fancying that reformation of ecclesiastical abuses might be brought about by mild and prudential management, the latter refused to make any sinful compromises, boldly opposed all antichristian notions of the merit of works, defended the important doctrine of justification by faith, and committed his cause to God. The doctrine of justification by faith was the article which, of all others, this great man had most at heart. If that were preserved, he conceived nothing could go materially wrong: if that were lost, nothing would go right: and in no great length of time he was convinced, that this fundamental doctrine could be established only on the ruins of popery. The opinions of Erasmus and Luther on this subject were substantially different, and in some important views the reverse of each other." (p. xvi—xviii).

Having thus given a copious account of the contents of the work before us, we proceed to state, according to promise, our general opinion of its merits.

In forming an estimate of Mr. Milner's labours, it must be kept in mind, that the design of his history was entirely new; and that he had therefore to contend with the various difficulties which must be encountered by those who pursue a path hitherto unattempted. It was necessary that he should be thoroughly acquainted with all those materials which had occupied the attention of former writers of Church History, with a view to ascertain their bearing upon the particular objects of his research. But it was also necessary, that, taking a wider range, he should penetrate recesses of private history unexplored by his predecessors; and that, in order to form a true judgment concerning the sentiments and character of individuals, he should peruse with attention original writings, which before had been almost consigned to oblivion; a task far more laborious, and less amusing than commonly fall to the lot of authors. The

works of other ecclesiastical historians exhibit indeed, in splendid characters, the lives of men who bore a distinguished rank in the Church; they record the actions of the great and honourable of the earth—of kings, and bishops, and councils: in the work before us, names “unknown to song,” but inscribed in the book of life, are drawn from their obscurity; and, anticipating that day in which a true and impartial judgment of merit will be formed, and in which the righteous only shall be had in everlasting remembrance, they are held up to the regard and admiration of mankind, as monuments of the transforming power of divine grace.

But it is not only on account of his patient industry, and unwearied research, that Mr. Milner deserves the grateful thanks of the Church of Christ, but likewise for his strenuous endeavours to correct the opinions of mankind on many important points, by leading them to form their decisions according to truth, and not according to the false criterion of worldly estimation. We deem those parts of his work by no means the least valuable, where he has combated, and always, we conceive, with success, the artful and insidious misrepresentations of Hume and Gibbon, by which a general currency had been given to sentiments tending greatly to the depreciation of Christianity.

We think that Mr. Milner particularly excels in accuracy of discrimination, and soundness of judgment; and we are disposed to attribute his superiority in this respect to his invariable practice, a practice in which we fear that as an historian he will be found to stand nearly alone, of estimating men's characters and actions by the unvarying standard of the word of God. His knowledge of the human heart was deep, his views of religion and of its influence just and extensive; he possessed also an originality and independence of mind which prevented his servilely copying the plans or adopting the sentiments of preceding writers. His remarks on the different characters which pass under his review, manifest a more than usual share of acute observation, while they exhibit a pleasing spirit of

christian candour and charity. In the impartiality with which he notices the faults and defects of Christians, whose lives in the main were excellent, we recognise an imitation of the fidelity of the sacred writers, whose historical details describe men as they are, while their precepts point out what they ought to be. Our author's appreciation of the merits and defects of Wickliff, Luther, Erasmus, &c. will exemplify this remark. We mean not to assert, that Mr. Milner has in no instance erred in the view he has given either of facts or characters; or that he has been in no instance biassed in his judgment by his peculiar sentiments in theology; but thus much we feel ourselves justified in asserting, that, in general, we may safely rely not only on the representation he has given of facts, but on the estimate he has formed of characters. The love of truth evidently constituted a striking feature in our author's mind. That sterling integrity which dares not flatter, and will not deceive, is very conspicuous in his work; nor can any one who reads it with care, entertain a doubt that the object of its author was, not to gratify his own vanity by composing a book which should enhance his literary fame, or to obtain popularity by accommodating himself to the prevailing taste; but, with simplicity and plainness, to set before his readers the genuine principles of the Gospel of Christ, and to exemplify their effects on the spirit and conduct of such as cordially embraced them.

The strong and uniform attachment shewn by Mr. Milner to those truths which are peculiarly entitled to the appellation of *evangelical*, ought not to be omitted in the enumeration of his merits as the historian of the Church of Christ. With respect to some religious opinions, there will always be much difference of sentiment among even the true followers of our Lord: but all who have a fair claim to that character, will feel themselves under great obligations to Mr. Milner for the boldness and ability with which he has asserted and vindicated the evangelical doctrines of original sin, salvation by grace through faith in a crucified Redeemer, and sanctification by the Holy Spirit. He loses

indeed no opportunity of illustrating these grand truths, and particularly the doctrine of justification by faith, of which he never speaks but with a manifest impression of its importance. Should any of his readers conceive, that he lays too much stress on the single point of the necessity of faith in the atonement and grace of Christ, let them reflect, that in the view of Mr. Milner, and as we conceive in that of the inspired writers, it is a point most intimately and inseparably connected with every branch of Christian verity, lying indeed at the root of all true religion; and that with him as with them, it is always a practical truth, producing necessarily, when rightly and cordially received, holiness of heart and life.

Perhaps there is no excellence so predominant in Mr. Milner's work, as the genuine piety which appears in every page. The author does not speculate respecting christianity with the cold, philosophical spirit, so congenial to the taste of the present age; but feeling all his own present happiness and future hopes to be centered in the Gospel, he commends it with honest warmth to the affections of his readers. His heart seems to glow with love to the Redeemer of mankind, whose glory he labours to exalt. He appears also deeply interested in the welfare of his fellow creatures, and shews a constant solicitude to promote their salvation. And while the luminous piety of his own mind beams forth upon his readers, and kindles their devout affections, his writings are eminently calculated to enlighten and instruct them. We rise from the perusal of this history with far other impressions of the value and excellence of christianity, than are produced by almost any other historical work: our faith is strengthened, our hope elevated, and our souls animated with a desire to be followers of those who through faith and patience have inherited the promises. Defects may undoubtedly be pointed out, but they are chiefly the defects of a vigorous mind grasping at great objects, and indifferent to those smaller points which might distract the attention. Much allowance must also be made, when, as in the present case,

a work of such magnitude and difficulty is executed in the short intervals of leisure redeemed from numerous and laborious employments, and amid the interruptions occasioned by frequent attacks of sickness.

On the whole, we do not hesitate confidently and earnestly to recommend this history as a valuable addition to the library of every Christian; as a work in which instruction is happily blended with interesting narrative, which the young may be allured to read for the entertainment it affords, and which the advanced Christian will prize for the edification he may derive from it. We are greatly mistaken if it will not prove highly useful in imparting just views of the nature of true religion, and in leading many to feel the supremely important obligations of christianity. The pious author has already entered into his rest, and is enjoying the fruit of his labours in a better world; but though dead, he yet speaketh, and we have no doubt will long continue to speak to the improvement, comfort, and everlasting benefit of thousands. We anxiously wish for the completion of the work, and we earnestly pray that the life and health of the able and learned Editor may be spared to accomplish his brother's pious design.

CXXXII. *Poems, Sacred and Moral.* By THOMAS GISBORNE, M. A. Third Edition. London, Cadell and Davies. 1803.

THE distinguished merit of Mr. Gisborne, as a moralist, and a divine, has been long and very generally acknowledged. He has also obtained, by his "Walks in a Forest," a considerable share of public approbation as a poet; and the volume now before us, will not tend to lessen the reputation which he has already acquired. The object of poetry, as it has been often observed, is to delight and to instruct, to enlarge, refine, and elevate the mind. It is, however, to be lamented, that so few, compared with the number who have cultivated this noble art, have thus united pleasure with that instruction which is infinitely more important, and consecrated their poetic powers to the service of sound morals and true religion. Too many, on the contrary, have prosti-

tuted them to the purposes of vice and impiety; or have, at best, either consumed their talents in trifling agreeably, or employ them in supporting false and therefore mischievous systems of morality. If we except those who have expressly written upon devotional subjects, Cowper is almost the only English poet of modern times, who has presented to his readers the pure and genuine principles of christianity, in the glowing charms of poetry; and his poems are therefore of inestimable value. The respectable author of the volume now under our examination, is evidently one of the warmest admirers of this truly Christian poet; and like him, devotes the labours of his muse to the promotion of the interests of vital Christianity, and of that virtue which flows from it. With Cowper, Mr. Gisborne declares in the motto prefixed to his poems,

"I would not trifle merely, though the world
"Be loudest in their praise, who do no more."

Accordingly, the subjects which he has selected, are entirely of a moral and religious nature. The greater number of the poems are short, and intended to illustrate or confirm some truth or sentiment of practical use and importance. Of these we were particularly pleased with one which is entitled, "The Birth-day Eve," from which, as a fair specimen of Mr. Gisborne's poetry, we extract the concluding stanzas, being part of an address to the Almighty at that interesting season:—

"O Father! for now from her orbit the year,
Ere yon fires set again, shall her speed
have withdrawn;

And another, with pinions unfurl'd, her career

Stands prepar'd to begin at the peep of the dawn;

O, frown not, her tribute while gratitude pays,

And hail thee with rapture the Lord of her doom;

If Hope, still confiding, her accents should raise,

And plead with thee, Father, for mercy to come!

Be the year now at hand as the day that is past!

As the sun rose this morn in calm lustre array'd,

So rise the new year by no grief overcast,
No turbulent storm of misfortune dismay'd!

On the splendour of noon no obscurity stole,
Save the dim flitting cloud, that but temper'd the ray;

So, if sorrow must darken the months as they roll,

O, mild be her shadows, and passing her sway!

As the moonlight now slumbers on wood, hill, and plain,

And in silence the winds and the waters repose;

So may peace shed her beams on the year in its wane,

So bright be its evening, so tranquil its close!

And when morn and eve I no longer behold,
When days, months, and years, Lord, I number no more;

In the arms of thy mercy thy servant enfold,
Thy works to contemplate, thy name to adore!

Oh! cleans'd in his blood, who on Calvary groan'd,

In his merits array'd my unworthiness see;
For the least of his brethren* thy Son hath aton'd:

Be through ages eternal a Father to me."

Amongst the smaller poems in this collection, are two odes, one "To the Harp," and the other, "To the Memory," of Mr. Cowper; both of which possess considerable merit. Of the "Hymns," the fourth appears to us to be best; but we do not think that Mr. Gisborne has, in any of them, reached those points of excellence which grace our best devotional compositions.

The "Elegy to the memory of the Reverend William Mason," is well conceived, and contains many beautiful stanzas, with some of which, if our limits permitted us, we should be happy to present our readers.

Upon the last of the stanzas in this poem, we would, however, observe, that we doubt how far Mr. Gisborne is warranted, by the writings of Gray and Thomson, or even of Milton himself, in decidedly ranking them amongst the number of those, who, like Cowper,

* Heb. ii. 11.

"Disdain'd the meed of perishable fame,
And sunk the poet in the Christian's praise."*

Before we dismiss the smaller poems in this volume, we would particularly recommend to the reader the lines, "To my own Son, on the Destruction of Needwood Forest, written in May, 1803." They exhibit a very pleasing picture of the patriotic and benevolent mind of the author, and afford an excellent proof of his taste and skill in the lighter species of versification, in which they are composed.

Four of the poems are of considerable length; viz. "The Reformation, an Ode"—"Solitude, an Ode"—a Lyric Poem, entitled, "Consolation"—and another Poem, called "Innovation"—Of these the last is a satire upon the absurdity and impiety of the modern French philosophy; it contains many spirited lines and much just description. Some parts of it reminded us of the labours of several poets to whom Mr. G. has alluded.

We transcribe the concluding lines of this poem, as an additional specimen of Mr. Gisborne's manner.

"When innovation with impartial scales
Decides that evil over good prevails;
By righteous means promotes a righteous
plan;
To God gives glory, happiness to man;
To prosperous gales be all her wings unfurl'd;
Swift be their flight, and may they shade the
world!
Then, whether laws unjust or undefined
Sons of one state with links unequal bind;
When ignorance, that leans on tyrant might
Seals the barred entrance, and excludes the
light;
Through Superstition's fogs with alter'd mien,
And giant port when heavenly Truth is
seen;
Then may all hands that fraud and force en-
thral
Hear Innovation's spirit-stirring call;
And as it hears may every region smile
As free and happy, Britain, as thine isle:
Or, that too little, smile, if more may be,
Than Britain's isle more happy and more free!
But when, regardless of what millions feel,
She sports at random with a nation's weal;

* What is said of Mason would have been liable to a like objection, if Mr. Gisborne's personal knowledge of him had not furnished stronger evidence of piety than is to be found in his writings.

Becomes to selfishness a willing tool;
Plucks down a chief to bid his rival rule;
Pretends a blessing, and bequeaths a curse;
The good to bad transforms, the bad to
worse;
Turns to an iron curb a teasing rein;
Removes a cord and fastens on a chain;
Faith disavows as antiquated lies;
Abjures th' eternal Monarch of the skies;
Views bleeding nature shrink beneath her
rod,
Alike the foe of freedom and of God:
O soon may He, who shakes this tottering
ball,
His vengeful minister of wrath recal;
Some milder scourge bid guilty nations feel,
And bright with 'beams of love his pitying
face reveal." p. 177.

"Consolation," is however, upon the whole, superior to any one of the others. The purport of this poem is to compare christianity with the three leading systems of ancient philosophy, as to influence on human happiness. The delineation of the nature and effects of the epicurean and stoical doctrines, is poetical and striking; and the transcendant excellence of christianity is well illustrated, and feelingly portrayed.

In a general review of Mr. Gisborne's poems, we find much to commend and to admire. The sentiments are just and manly; many of the descriptions highly vivid and beautiful; the language correct and classical; and the versification in general good. But to a Christian, the vein of unaffected piety which runs through the volume, enriching the various subjects which Mr. Gisborne has selected from the stores of a mind well furnished with ancient and modern lore, will be its brightest ornament. There are some things, however, of which, as impartial critics, we must express our disapprobation. The author's meaning is sometimes obscure, and his versification is occasionally inharmonious, and there are instances of faulty repetition and alliteration, which might however in most cases be easily removed. The most objectionable repetition is that which occurs in the first line of every verse of the last hymn.

"Verum ubi plura nitent in carmine, non ego
paucis
Offendar maculis."

The invariable tendency of Mr. Gisborne's poems is so truly laudable and important, that we are happy to observe the extensive circulation of this as well as of the former volume; and though their excellent author may not perhaps be ranked amongst the highest candidates for poetical fame, he is far superior to the generality of his contemporaries, and is assuredly entitled to a very distinguished place amidst those who by their compositions, whether in prose or verse, have given "ardour to virtue, and confidence to truth."

The engravings which adorn this small volume are particularly elegant both in their design and execution.

CXXXIII. *Theological Institutes, in Three Parts;—1. Heads of Lectures in Divinity.—2. View of the Constitution of the Church of Scotland.—3. Counsels respecting the Duties of the Pastoral Office. Appendix.* By GEORGE HILL, D. D. F. R. S. E. Principal of St. Mary's College, Primarius Professor of Theology in the University of St. Andrew's, and one of the Ministers of that City. Edinburgh, London. pp. xii. and 444. 8vo. 1803.

THE importance of any effort to qualify the religious instructors of mankind for the more creditable and the more effectual execution of their sacred office, can hardly be questioned. And perhaps of all the qualifications necessary for that purpose, none is more important than an ample, solid, and well compacted foundation of scriptural knowledge. With a view to the confidence which ought to be reposed in a minister of Christ, and the various exigencies which call for his exertions, it is of the highest moment, that his attainments should be deep and fundamental, and that he should be well grounded in the principles of that religion which he undertakes to teach. To effect this object Dr. Hill was induced to offer the present fruit of his labours to the public; and did not the rigid laws of criticism extend to the execution as well as the intention of a literary production, our only remaining task would be to confer the reward of well-merited commendation.

The first and the last of the three divisions of Dr. Hill's work are of general concern; the second is of a

more confined description, yet not without peculiar interest to an English reader.

The first part of this work is entitled, "Heads of Lectures in Divinity." Expectation could be raised to no very high pitch by such a title. The theological student, however, whether he be a novice or an adept in the science, will, we are persuaded, derive both profit and entertainment from the perusal of this masterly sketch. Dr. Hill has here presented his readers, not with a mere syllabus or summary of the contents of a theological system, but with a bold outline, in which the happy disposition of parts and occasional shades produce, in a considerable degree, the effect of an entire piece. He has likewise added, which is not the least valuable part of this performance, a reference to the best writers on the different subjects he has introduced. The titles of the five books, of which this first part of the work consists, may give some general idea of the plan of our author.

"Book I. Evidences of the Christian Religion.—II. General View of the Scripture System and Plan of analyzing it.—III. Opinions concerning the Son, the Spirit, and the manner of their being united with the Father.—IV. Opinions concerning the Nature, the Extent, and the Application of the Remedy brought by the Gospel.—V. Index of particular Questions, arising out of Opinions concerning the Gospel Remedy, and of many of the Technical Terms in Theology." (p. x.)

It would be a superfluous labour to enter into a minute examination of the different articles composing so compendious a production as that under immediate consideration; we shall, however, offer a few remarks upon such parts as seem to require notice. Dr. Hill sets out with an observation of great importance. Having proposed the question, upon which the truth of Christianity turns, Whether an extraordinary revelation was given to man by the preaching of the Son of God; "The question," he adds, "is to be tried, not by wishes which may be formed upon the subject, but by the evidence adduced in proof of the fact." (p. 2.) If men could, or would, impose a perfect neutrality upon their wishes, little anxiety need be entertained con-

cerning the issue of an inquiry into the evidences of Christianity. With those who are most interested in denying this assertion, because they are the very subjects of it, the authority of Hobbes may have some weight, who, as Bishop Warburton writes,* observes, that should the theorems of Euclid ever happen to be connected with the passions and interests of men, they would soon become as much matter of dispute and contradiction as any moral or theological proposition whatsoever.

We think it would be an advantage to the argument from prophecy, introduced pp. 14, &c. if it was more distinctly exhibited as a species of miracle; prophecy discovering supernatural knowledge, as miracles (properly so called) discover supernatural power. On the subject of the Resurrection of Christ, (pp. 22, 23,) Townson's Harmony of that part of the evangelical history should have been referred to. It was proper just to allude to the sophistry of Gibbon, p. 24, although in a better age his united malignity and impotence would only serve to excite disgust and contempt. We disapprove of that view of christianity which represents it as a republication of natural religion; it rather supposes, recognises, explains, and enforces by new sanctions, what is understood by the proper use of that term, than enounces a regular and formal republication of it. We were, however, much gratified by finding the Gospel so explicitly and prominently brought forward under the character of a remedy. This, we are convinced, is its predominant character; and under this character alone do we think it can either be effectually embraced or successfully defended. Dr. Hill should have introduced, at p. 37, a reference to Limborch's Theol. Christ. which contains a more professed view of the Arminian system of divinity than Burnet on the Articles. Episcopius's unfinished work is rather Arian than Arminian. On the doctrine of the Trinity we were surprised to find the short but decisive work of Jones overlooked. It gave us pleasure to observe, that, in discussing the fall of man, Dr.

* Div. Legation, Vol. V. p. 366, last 8vo. edition.

Hill has not followed the example of some interpreters, by explaining away that important doctrine, but has allowed it the full meaning and extent which scripture and experience give to it. See pp. 68—72. The doctrine of the atonement, or satisfaction of Christ, likewise occupies a space proportioned to its importance. See pp. 75—83. We pass over much more that displays the hand of a master; but we apprehend that the representation of the seventeenth article of the English Church as Calvinistic, will expose the Doctor to some hard measure from certain critics who have monopolized all the orthodoxy of Christendom. See p. 94. At p. 117 is mentioned the double justification of the Papists, and of Dr. Taylor of Norwich, a non-conformist, whose followers among the clergy of our own Church are by no means few. In considering the double justification held by the Papists, Protestant writers have not always reflected that they confounded justification with sanctification. Dr. Hill, however, contends for the "indissoluble connection between justification and sanctification." (p. 119.)

We now proceed to the second part of this work, a "View of the Constitution of the Church of Scotland." The constitution of any regular religious society is an important object of science. That of the Church of Scotland is rendered peculiarly interesting to Englishmen from the various circumstances of relation between the two parts of the empire. The first section of this view discusses the connection between the Church and the State, and on this subject the Episcopalian and the Presbyterian are perfectly united. The arguments which our author has produced to establish the legality and expediency of a connection between the Church and the State, are stated with a precision and force which, we are satisfied, will carry conviction to every unprejudiced mind. The whole train of reasoning, and the conclusion to which it leads, are, for substance, the same as are to be found in the celebrated work of Bishop Warburton on the alliance between Church and State.

It is at the second section that we

begin, as might be expected, to differ from the learned professor. This section is entitled, "On the general Principles of Presbyterian Government." pp. 165, &c. Unquestionably the author was fully justified in defending the Church of which he is not only a member, but a minister, and by the same argument we claim the right of defending ours. We trust too that we shall not discredit our cause by transgressing that candour and moderation, of which he has set us so laudable an example. The convertibility of the titles Bishop and Presbyter is a circumstance upon which the advocates of presbyterianism place considerable reliance; yet the episcopalian, who allows the fact, considers the argument as sufficiently repelled by observing, that he contends, not for the name, but for the thing. The supposition of a president, adopted by Mosheim, Campbell, and our author, he looks upon as a gratuitous assumption, only invented to introduce, in an easy and natural manner, the prelacy which obtained in the Christian Church, as near to the times of the Apostles as historical records will permit us to determine any thing on the subject. He shews little more ceremony to the opinion, which is supposed to support the Presbyterian cause, (an opinion thrown out in a general way by Grotius in his commentary, improved upon by the great, but prejudiced Selden,* and pursued still more systematically by Vitringa, although the anti-episcopal Mosheim allows but little weight to his argument.)† namely, that the government of the primitive Church was formed upon the model of the Jewish Synagogue. (See p. 172.)

Dr. Hill, in p. 180, has reflected upon the illiberality of some zealous episcopalians towards the Presbyterian Church. Recrimination affords no apology; and yet we cannot think, but that he should have adverted to the lectures of the late professor Campbell, who has sullied his fair fame by as illiberal and unprovoked an attack upon the episco-

pacy of the English Church, as could have been expected from the most bigotted adversary in the most bigotted age. In the next page, our author appeals to Hooker for an opinion concerning ecclesiastical government; but we think that part of his immortal work which treats most professedly upon the subject would not justify the appeal.‡

We are sorry likewise to observe, in this respectable writer, a disposition, by no means uncommon under the same circumstances, to throw an obscurity, which is not warranted by fact, over the whole object of research. Light enough is afforded by the historical remains of Christian antiquity to decide, in the most triumphant manner, the superior authority of episcopal over every other form of ecclesiastical government. We cannot, at present, pretend to enter into the proof of our assertion, but must content ourselves with referring to such writers as bishop Beveridge, in his Annotations upon the Apostolic Canons; Hooker, in the seventh book of his Ecclesiastical Polity; Bingham, Leslie, and others.

We pass over many other points, that we may not transgress our ordinary limits; and hasten to observe, that the remaining sections of this interesting essay contain a succinct and perspicuous account of the different and well-proportioned gradations of power in the Church of Scotland. And we must confess, that the preparatory education which it describes, as required of candidates for holy orders, excited in us a deep sentiment of regret, that so important a branch of public instruction should be so negligently provided for in the universities of this land. We forbear to enlarge upon so mortifying a subject; but we trust, that the acknowledged superiority of a sister Church in this respect, will excite to emulation those who have the advantage in the more apostolical constitution of their own.

"Counsels respecting the public and private duties of the pastoral office," compose the third and last part of the "Theological Institutes." In the first section, "On public Prayer," Dr. Hill gives an account of the directory, which,

‡ Eccles. Pol. Book vii.

* See Selden de Synedriis, l. i. c. 14. pp. 309, &c. ed. 1679.

† See Mosheim* Inst. Hist. Christ. Maj. pp. 168—171.

in the Church of Scotland, supplies the place of a liturgy, yet differs from it, in not prescribing any set forms of prayer; but only suggesting certain heads of prayer, upon which the minister enlarges according to his own ability and inclination. There are, doubtless, advantages in this method which a prescribed form wants: but, on the other hand, a prescribed form has advantages not to be found in a compound of prescribed and extemporaneous prayer. The directions which our author gives on the subject are judicious, and well adapted both to the excellences and defects of the national form of worship in the Scottish Church. On the subject of the sacraments, which is next introduced, we can only say, that Dr. Hill's interpretation of the doctrine of his Church agrees, in the main, with that received in our own. The following sections, "on Lecturing: on the doctrinal Part of Preaching; on the Choice of the Subjects of Preaching; on Diligence in the Composition of Sermons; on Imitation; on the Peculiarities of the Preacher's Genius; on Personalities in sermons; and on Delivery;" contain instruction of great importance to candidates for the ministry, and to young divines. They are likewise, as may be inferred from the subjects, of general concern. The two remaining sections are, "On the private Duties of the pastoral Office, and on the Character which becomes the Ministers of the Gospel."

At pp. 404 and 405, Dr. Hill expresses himself on the subject of a death-bed repentance, in terms, which we regard as altogether unwarrantable. A death-bed repentance must always, perhaps, be a dubious one; but unquestionably the most powerful considerations of duty and humanity urge a minister "to sound an alarm in the ears" of the impenitent, "who are approaching to their last agonies," in the hope (however slender that hope may be) that God may give them repentance to the acknowledging of the truth.

The last section, on the Character which becomes the Ministers of the Gospel, discovers a serious conviction of the important duties belonging to the sacred office, and can hardly fail to be

read with profit. No order of men ought to be more severe in judging themselves, to whatever indulgence, on the ground of the arduous nature of their office, they may be entitled from others. If the reader wishes for more information on this important subject, he may be referred to Bishop Burnet on the Pastoral Care, Mr. Gisborne on the Duties of the Clergy, the admirable, but almost obsolete work of Herbert, entitled, *A Priest to the Temple*, &c. and Witsius's *Oratio de vero Theologo*, in his *Miscellanea Sacra*.

In a work entitled to so much general praise as that which we are now dismissing from our examination, it would have given us pleasure to have observed a more marked and anxious attention to that internal religion, which constitutes the very essence of the Christian character, and is peculiarly necessary in a Christian minister. Without this, the most correct system of theological truth must be extremely defective.

CXXXIV. *Britain's Duty on the Prospect of a French Invasion, a Sermon preached August 11, 1803, in the Parish Church of St. Mary-le-port, Bristol, at the opening of a weekly Evening Lecture, on the Perils and Duties of the present Times.* By the Reverend RICHARD HART, A. M. Vicar of St. George's Gloucestershire, 8vo. pp. 23. Price One Shilling. RIVINGTON.

A SERIOUS and well written discourse, in which a regard to the solemn call of Divine Providence to repentance, as well as the duty of preparing for the common defence of the country is impressively enforced. The author is well known by an able Defence of the Church of England, in answer to Dr. Gill's Reasons for Separation.

CXXXV. *A Sermon preached at the Parish Church of Great Messenden, Berks, Sunday, June 19, on occasion of the death of the Reverend Jeremiah Newell, Vicar of Great Missenden, and perpetual Curate of Lee; published by special request, for the Benefit of his Widow and Children.* By THOMAS SCOTT, Rector of Aston Sandford, Bucks, late Chaplain of the Lock Hospital. To which is added, a Memoir of the deceased, 8vo. pp. 55. Price 1s. 6d. London, Seely. 1803.

THE humane intentions of those who requested the publication of this discourse, have not only preserved a use-

ful sermon from oblivion, but have brought to light a character which ought to be known beyond the bounds of the late Mr. Newell's parish.

Our author's text is, Phil. i. 24. *To me to live is Christ, and to die is gain*; a sentence which appears well adapted to express the devotedness, and the happy termination of his labours, whose memory the sermon was intended to honour.

The pious author has handled the subject with his accustomed seriousness and strength of expression, and we recommend the perusal of this discourse to all who wish to see the text ably elucidated, or the important lessons which it is calculated to convey impressively enforced.

Having gone over those topics of general edification which his subject afforded, our author turns to the congregation, for a testimony that their late pastor, during a residence of fifteen years among them, afforded unequivocal evidence of his being habitually influenced by those high motives which are implied in the text. The following appeal to the flock over which he watched, will appear a stronger commendation of him than the most laboured panegyric could have conveyed.

"You, my Christian brethren, have no need of my commendations of him: you are his best commendation: 'the seals of his ministry are ye in the Lord.' May your future lives, conformed to his scriptural instructions and his edifying example, recommend his memory, and all his words and actions, to your children, your families, and all with whom you have to do. 'Remember him that was guide over you, who spake to you the word of God; whose faith follow; considering the end of his conversation,' and his happy entrance into the joy of his Lord. You best know his excellency—Oh copy his example, and more and more reduce to practice his instructions, that by well doing ye may put to silence those who falsely accuse your good conversation in Christ." (p. 27, 28.)

And then addressing himself to those who had not effectually profited by the labours of the deceased, he adds.

"Oh that his death may be made more useful to you, than his life has been! I appeal to all present, who have had personal knowledge of our deceased friend, that 'he commended himself to your consciences in

the sight of God.' You knew him to be an upright, peaceable, kind hearted, and pious man! You knew his life was consistent with his profession, and the instructions and admonitions which he gave to others. You are conscious that he would have done you good, if he could; and that, had you followed his counsels and example, you would at this time have been far better men than you are. You are sensible, that even his reproofs, and warnings, and opposition to your sins, were the dictates of love to your souls. Yes—'He sought not yours but you.' 'He was willing to spend and be spent for you.' Indeed it seems probable that he wore himself out prematurely by his incessant labours, and chiefly for your salvation. And I am confident, that there is scarcely one present, who, if he thought he should die this night, would not secretly wish, and even be ready to say, 'Oh that I may go to be where Mr. Newell is!' This is the highest commendation: and this you cannot withhold from him." (p. 28.)

The death of a well informed, zealous, and exemplary pastor, is indeed a very calamitous event to a parish. And to improve this event to the benefit of those who had ceased to be the objects of his care, was an important part of a preacher's duty on such an occasion; and Mr. Scott has discharged it in the conclusion of his discourse with becoming solemnity. We pray that his exhortations may have their due effect.

The memoir of Mr. Newell's life, though short, is interesting; as it serves to develop the character of a man of great simplicity, humility, and benevolence. He is said to have united, with an earnest zeal for the genuine doctrines of the Church of England, a modesty of character which prevented his being much known beyond the circle of his charge, and a peaceableness of conduct, which rendered him beloved, even by those, who, before they witnessed how blamelessly he lived, entertained some prejudices against him.

This account affords a striking instance of the blessing of God on maternal instruction; a circumstance which we hope will be particularly attended to by pious mothers. It is well observed by Mr. S. "that the pious endeavours of the grandmother and mother of Timothy, in bringing him when a child acquainted with the Holy Scriptures, laid the foundation of

all his subsequent eminence and usefulness, in which he was inferior to none but the Apostles themselves. It is probable," continues he, "that while they were teaching the child to read and treasure up in his memory the oracles of God, they little thought what a harvest in future life would spring from the seed thus sown." Thus, as the writer observes in a preceding page, pious mothers may be useful not only to children who are to move "in very inferior stations; but even in forming the minds and principles of such as may eventually fill the most useful stations in the church and in the community."

Mr. Newell, like many others who have been eminent for piety, was trained in the school of affliction. Besides some affecting details of the loss of children, we learn, that his income was always slender. The only means he had of supporting himself and his family, till the year 1797, were the profits of his vicarage, the actual receipt of which was less than 80l. per annum.

When the perpetual curacy of Lee was first added to Mr. Newell's resources, it yielded but a trifling sum. By the operation of Queen Anne's bounty, however, it at length improved, and his two parishes produced 120 pounds per annum. Had it pleased God to continue his life a few years longer, his children might have been provided for, and with his frugal habits, the necessity of receiving assistance from others might have been precluded. But he lived only two years after the income of his curacy was thus augmented! His wife and three children, therefore, are left without any provision for their future support. To render the widow's case still more affecting, she expects, ere long, to be the mother of a fourth fatherless child.

Mr. Newell died June 11, 1803, at the age of 47 years.

CXXXVI. *Observations upon some Passages in Scripture, which the Enemies to Religion have thought most obnoxious, and attended with Difficulties not to be surmounted.* By JACOB BRYANT. Mawman. 4to. pp. 256. 1803.

In evincing the truth of christianity, we may take our point of starting from the present time and present phenomena. It cannot be disputed, that there is a considerable number of persons now existing, who profess this religion; and, proceeding in a retrogressive direction, we find that about an equal number of their immediate ancestors did the same. We trace back this society for a few generations, when we find ourselves, all on a sudden, involved in a thick and increasing cloud of darkness; and were this to proceed to total obscurity, we should have a perfect picture of the ancient superstitions of mankind. But amidst all this darkness, sufficient light breaks in upon us from various quarters, to preserve the succession from being interrupted, or which, with regard to evidence, is the same thing, from being rendered invisible; so that we can yet discern, although but faintly, the object of our research, till at length, being brought again to open day, the same family of the professed followers of Christ appear in their native garb and splendour, and we soon find them in immediate contact with that generation, upon whose authority they received their faith. The existence of this generation is to be accounted for: and here we find ourselves all at once embarked upon the almost boundless ocean of the evidences of the truth of christianity. But to proceed upon such an inquiry is, in the present instance, impracticable, and would be impertinent. We think it, nevertheless, of importance to remark, and we are fully persuaded of the justice of the remark, that, in the whole range of recorded history, there is not a single instance of imposture, which approaches to the most distant parallel with the evidence upon which christianity is founded. General resemblances, in all instances of similar pretensions, between those which are true and those which are false, may and ought to be expected: but in the distinguishing evidence, in the kind and mass of evidence upon which christianity challenges the acceptance of mankind, it stands an

event, or combination of events, perfectly singular and perfectly distinct from all that lay claim to the same origin. The evidence of our religion is a body, consisting of various parts, harmonizing with and establishing each other. With such evidence, however, it is very consistent that partial difficulties should exist; difficulties which, in themselves considered, we find it impossible to surmount. But what are such difficulties, even when allowed to their utmost extent?—what are they to the great body of evidence which still remains entire? This representation of the matter we insist upon the more strongly, because the enemies of our faith, who seem to be more sensible where its strength lies than many of its friends, are very assiduous in insulating the proofs of christianity; separating them from the mass or system of which they make a part; selecting such as they can attack with the most hopes of success; representing Christians as answerable for the proof of the most minute articles which compose their belief; and then triumphing in the supposed demolition of the whole system, because there are some parts for which those who adopt it cannot account. The regular and legitimate evidence of our religion is of sufficient consistency and strength to bear the admission of many insurmountable difficulties.

No one, however, will deny, that it would be desirable to be able to surmount them; nor will any person refuse his highest commendation to those who, like the author now to be examined, endeavour to diminish their number. The attempt is laudable, even although it does not succeed. But success is not altogether to be despaired of; and it is to this province of human inquiry, chiefly, that the observation of Seneca is applicable,—*Patet omnibus veritas; nondum est occupata: multum ex illâ etiam futuris relictum est.**

That the object of the work now before us may be more distinctly understood, we shall transcribe the whole

* Ep. xxxiii.

Preface of the author, which is short and explicit.

"In the treatises, which immediately follow, I have taken in hand to consider and explain four particular histories in the sacred writings, which have been esteemed by unbelievers the most exceptionable of any upon record. In consequence of this, they have afforded room for much obloquy and ridicule, which has arisen, partly from the ignorance of such persons in respect to the true purport of these narratives, and partly from their being unhappily disaffected towards the Scriptures in general. The first article, in the explanation of which I shall be engaged, is the account given of Balaam, who was reproved by the animal, upon which he rode: and this is said to have been effected by a human voice, and a verbal articulation given to a brute beast. The second article relates to Samson, who is described as defeating a host of Philistines with a jaw-bone of the same animal, an ass: the whole of which history is by many thought to be an idle detail. The third history of which I shall take notice, is of the sun and moon, which are said to have stood still at the command of Joshua. The fourth and last, is the history of the Prophet Jonah, and particularly of his being entombed in the body of a large fish, which is supposed to have been a whale."

In the first part of this undertaking, the account given of Balaam, the author commences with laying down a principle which, he affirms, may be applied not only to the present and the three remaining subjects of discussion, but to the miracles in general recorded in scripture; that they not only discover marks of supernatural power, but have an uniform reference to the persons concerned, and to their history and religion. The first thing which Mr. Bryant attempts in the immediate history of Balaam, is to settle the place of his residence. Here he has some geographical difficulties to encounter. To disembarass himself from these, he endeavours to establish two provinces called Midian, and two cities in each called Petra. The first Midian was of Cuthite origin, and situated on the Red Sea; the other, the natives of which were of the family of Abraham, by Keturah, lay to the north, upon the river Arnon, and in the vicinity of Moab, p. 8. The existence of this latter Midian is of the most moment; because it is from hence that Mr. B. brings Balaam. And indeed, the elaborate Reland, although he does

not mention two Midians, extends the province under that name to the confines of Moab.* Cellarius, the predecessor and friend of Reland, gives a more decisive support to the opinion of Mr. B. when extending the province of Midian to the same northern limits, he speaks of it as, *in duas partes divisa*.†

There is more difficulty in establishing the two Petras. Concerning that near the Elanitic gulf of the Red Sea, called by our author *Inferior*, by way of distinction, no controversy of importance exists; but that which Mr. B. places in the northern Midian, and denominates *Superior*, has many opponents, particularly the celebrated Reland.‡ Yet this is the city which Mr. B. is most concerned to establish; because he identifies it with the Pethor which is assigned, in the scripture account, as the residence of Balaam. Eusebius does undoubtedly declare for a city of the name of Petra in this vicinity; although, with most interpreters, he looks for Pethor in Mesopotamia. pp. 15—18. Cellarius,§ Calmet,|| and Bingham,¶ may likewise be alleged for two Petras: but their testimony is by no means distinct. The two former make the second Petra not a derivation from פֶּטֶר but a translation of פֶּטֶר. We cannot help thinking, however, that Mr. B. is in the right. We think likewise that the evidence is satisfactory which he produces, to prove, that the name פֶּטֶר, which signifies to interpret or divine, was imposed to express a seat of oracular intelligence. pp. 13—15.

And this brings us to one of the principal points contended for in the dissertation before us, namely, that in a temple in this oracular city the *Onolatry*, or worship of the ass, prevailed. The curious calumny concerning the worship of this animal, first advanced against the Jews, and afterwards against

the Christians, originating, perhaps, from the Egyptians,* and eagerly adopted by the heathens in general, may throw some light upon this extraordinary subject.† That the Egyptians were addicted to this insane worship, and therefore well qualified to cast the imputation of it upon others, is too clearly proved to admit a doubt;‡ and, from the known licentiousness of the Greeks with respect to the names of places, Mr. B. infers that a charge, which might justly, according to his interpretation of an expression in Epiphanius, be brought against the Idumeans, was transferred to the Jews. pp. 19—22, and 31, 32. That the ass was highly valued and religiously revered in various parts of the world, and particularly in the east, even to its being exalted to a place in the sphere, Mr. B. has abundantly evinced, and his arguments might easily be corroborated. He reasonably conjectures that the chief cause of the honours which were paid to it, was its sagacity in discovering waters in deserts. pp. 23—26.

Our author endeavours to derive strength to his opinion by a criticism, and we are satisfied it is well-founded, on Gen. xxxvi. 24. For *mules*, which Anah is celebrated as having found in the wilderness, as he was feeding his father's asses, Mr. B. would, upon the authority of Jerome, translate *waters*. pp. 26, &c. This emendation is confirmed by a great number of MSS. which read הַיִּם for הַמִּים, and by the

* We think Jos. cont. Ap. 1. ii. § 7, ought to have been quoted, as producing the most ancient voucher for this calumny.

† Plutarch has followed Tacitus in adopting it. See Selden de Diis Syris, p. 368. It is noticed first by Tertullian among Christian writers: see Apol. c. xvi. especially the notes of Havercamp, in his edition of that work, p. 169—171.

‡ See, in addition to the arguments of Mr. B. the testimony of Ælian, in Huet. Dem. Ev. p. 112. 4to. edit. Sir John Marsham relates, from Plutarch, that the Coptites, on some festivals, throw an ass down a precipice, from a resemblance of its colour to that of Typhon. Can. Chron. p. 199. fol. ed. Sacred honours were paid to this animal at Rome. See, beside Min. Felix and Tertullian, Ovid. Fast. 1. vi. l. 347.

* Palæst. Illust. p. 97, &c.

† Geog. Plen. tom. ii. p. 414. See likewise the Ant. Un. Hist. vol. ii. p. 501.

‡ Pal. Illust. p. 210. particularly 926, &c.

§ Geog. Plen. tom. ii. p. 415—419.

|| Dict. of the Bible, under Petra.

¶ Works, vol. i. pp. 237, 238.

observation of Diodorus Tarsensis, to be found in Bos's edition of the Septuagint, on the place—evidence, additional to that which our author has produced.* Mr. B. supposes the name of *מֵי* to have been imposed with relation to this discovery.

It is not improbable, as this author further conjectures, that the misrepresentation of Tacitus arose from a confusion of this story with that of Moses' producing waters from the rock at Meribah.†

Mr. B. then immediately proceeds to the particular account of Balaam, whom he considers as a prophet of Pethora; and, applying the cardinal principle which runs through the work, he observes, that the God of Jacob, in this as in other instances, forced the representatives and prophets of the heathen deities to be ministers of his commands, and to bear witness of his superior power. This point he illustrates at large by a particular consideration of the proceeding of the false prophet. Concerning the supposed contemptible nature of the instrument our author argues in a very satisfactory and judicious manner. pp. 37—51.‡ At the two following pages there are some very remarkable references, which confirm the history under discussion. The peculiar value of asses in the East is resumed, p. 56, &c. A curious tradition, concerning an ass, which was endued by Bacchus with a human voice in reward for having preserved him when in danger of being overwhelmed by a flood, and another of the same kind relating to Typhon, occur, p. 66. Some observations are then made upon the sublimity of the prophecy of Balaam.

Mr. B. endeavours to identify Seth with Peor; and the children of Seth spoken of in the prophecy, he infers, were the priests of that deity. In confirmation of this hypothesis, he ap-

* See likewise Rosenmuller on the place.

† What Reland says of the origin of this fiction is undoubtedly very plausible. Diss. de Num. Sam. pp. 31—42.

‡ See Wetstein, Nov. Test. on 2 Pet. ii. 16. for numerous instances, recorded by heathen writers, of animals speaking with a human voice.

peals to the name of a region in the vicinity called Shittim. But the difference of the letters in the two words weaken the supposition. The difficulty from Deut. xxiii. 4, which assigns the prophet to Mesopotamia, we think is sufficiently solved by supposing, that an error has taken place in the Hebrew text by the conversion of *י* into *י*, and that the true reading is Edom. Every circumstance, likewise, of the history of Balaam, so ill accords with the opinion, that he came from any considerable distance, especially over a barren desert of large extent, that we cannot deny our entire acquiescence in the reasonings and conclusion of this acute writer, pp. 81—102. We could have wished, however, to have found his emendation confirmed by some MSS.

The remainder of this dissertation is occupied in fixing the situation of the Eastern region, *מֵי*, and in establishing and explaining the amended reading of *מֵי* in Numb. xxii. 5*.

We have suffered ourselves to be detained the longer upon this dissertation, because the argument is certainly novel, and we think, in general, both just and important. We cannot however, dissemble that we should have been better satisfied, if the Onolatry had been brought to the country of Balaam by direct evidence, and not merely by a deduction, however ingenious, from the sagacity of the ass in finding water; from the honour paid to it on that account; from the vicinity of Midian to an extensive desert; from the tradition concerning Anah, who lived in those parts; and from the obscure assertion of Epiphanius respecting the worship of the ass among some semi-pagan Christians.

The next treatise we shall despatch in a shorter compass. It is concerning Sampson, and his victory at Lechi, (Judges xv. 14—19,) which, contrary to the order of scripture, is introduced here, on account of its supposed relation to the transaction just examined. There was a place called Lechi, which tradition fixes near a city built in later

* The Vulgate and other Versions read *מֵי*, many Heb. MSS. have the same reading.

times, called Eleutheropolis. The name Lechi signifies the jaw bone of an animal, in all probability that of an ass, and was given, Mr. B. supposes, with relation to the superstition of the place. Here he supposes was a sacred fountain, existing before the transaction recorded of Sampson, although some writers have imagined that it derived its origin from the miracle then wrought. That the ass was offered in sacrifice, and that it was even esteemed delicious food, Mr. B. has very satisfactorily proved; and he assumes as a probable supposition, when explaining the conduct of Sampson, that a sacrifice and feast of this animal had just been celebrated by the Philistines, and that the Israelitish hero was thence supplied with the instrument of their destruction. The throwing away of this instrument, after he had accomplished his purpose, and his giving the place the name of Ramah-Lechi, or the rejection of Lechi, he conjectures to have been a further indication of the abhorrence in which the idolatry there practised ought to be held. With the same marked aversion to the fountain of Lechi, which was likewise an object of superstitious veneration, a

fountain was miraculously supplied, to allay the thirst of Sampson, from the jaw-bone of the ass; hence called the Fountain of Invocation, *מִקְדָּשׁ הַיָּד*.

At pp. 133—147, the reader will find much curious information, particularly concerning places deriving their name from the animal here spoken of, especially its jaw-bone. In fixing the position of Eleutheropolis, Mr. B. again differs from Reland. The main question, however, is nothing affected by their difference.

The last article in this dissertation is a kind of appendix, and discusses the expedient of Sampson to fire the corn-fields of the Philistines. Mr. B. here introduces the well known and very remarkable passage in Ovid, *Fast.* l. iv. and contends that foxes, not jackals, were the animals employed. In this supposition, however, which is supported by no argument of any consideration, we feel ourselves compelled entirely to dissent from the respectable writer; and the grounds of our dissent may be seen in an ingenious paper in the fragments subjoined by the editor to the last edition of Calmet's Dictionary of the Bible.*

(To be continued.)

* No. ccix.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

I AM an occasional writer in the Anti-jacobin Magazine, and have been for several reasons a constant reader of the Christian Observer. I certainly range myself with the Anti-calvinists, though perhaps I might, like many of my coadjutors in that very useful work, have been of the number of those you deem in page 711, Vol. II. to have carried on war against Calvinism with great ignorance; but that does not much affect me, as I deem one Christian practical truth, producing its genuine effects in the life, worth more than great critical knowledge of doctrinal points. My reason for writing to you is to express how much your correspondent *Φίλος* has expressed my opinion of the Christian Observer though I have often thought with G. S. O. P. M.; but after hearing much

that has been vehemently urged on both sides, I have now made up my mind respecting your work; and not only myself but our little coterie are all disposed to think, that from the concessions of both parties, and the occasional dissatisfaction of the violent of both parties, it must have been conducted with a great portion of that spirit of conciliation, wisdom, and moderation, with which the framers of our never enough to be praised and admired liturgy were actuated. May you continue, Sir, to act in that spirit, and still go on making the scriptures your rule, our excellent Church, whose doctrines and discipline you have so ably defended, your guide, and you must have the hearty prayers of all her true sons for your success, as well as those of your sincerely obliged,

AN OCCASIONAL WRITER IN THE
ANTI-JACOBIN.

To the Editor of the Christian Observer.

IN THE ANTI-JACOBIN REVIEW for November last, p. 296, the reviewer, after giving an extract from the Bishop of Oxford's Charge* observes, "this is the genuine doctrine of the Church of England." "It savours not in the least," he adds, "of those '*points of doubtful disputation*' which, for the first time, we have been lately told, from high authority, subsist in the Church of Christ. What those points are we are yet to learn; we are bigots enough to believe that the doctrine and discipline of the Established Church are derived from divine authority; and that though heretics and schismatics may make this a subject of *doubt*, there are, in fact, no more scriptural grounds for their doubts than there are for the doubts of those who deny the divinity of our blessed Redeemer. We are not in the least surprised, that many of our clergy should have omitted the strange passage in one of the prayers for the fast day to which we here allude; but we should be surprised that such a passage should have made its appearance, in such a place, if any thing could surprise us in these revolutionary times." I forbear to quote the remainder of this paragraph, because, though it may be very ingenious, I am unable to unravel its meaning, or to connect it in any way with the admirable prayer which has excited so powerfully the indignation of the reviewer.

IN THE ANTI-JACOBIN REVIEW for December, p. 435, the subject is resumed, and a letter is inserted from Mr. Pearson, of Rempstone, in which the reviewers are temperately and judiciously urged to retract the above observations. Their reply is, that "on the calmest and most deliberate reflection they are not disposed to retract the observations of which Mr. Pearson complains;" and with the professed view of refuting Mr. Pearson's arguments, they introduce a letter signed Orthodoxus, which is so futile in its reasoning, and so impotent in its con-

clusions, that I shall not delay its passage to oblivion by a single comment.

Allow me, Sir, to subjoin to this statement a few remarks on the part which the Anti-jacobin Reviewers, the Champions of orthodoxy and established order, have taken on this occasion. It will be necessary, however, to premise, that I greatly doubt the accuracy of their assertion, that "*many* of our clergy have omitted the strange passage" in question. I have inquired very diligently into the fact, and the result of my inquiry has been, that two and *only* two clergymen were guilty of the omission, viz. Mr. Daubeney, and his colleague, Mr. Spry: these two, I firmly believe, stand alone in this violation of order. It rests, therefore, with the Anti-jacobin Reviewers to substantiate, if they can, their assertion; for some persons will otherwise be so uncharitable as to suspect that the purpose of the reviewers, in endeavouring to implicate *many* in the charge, was merely to throw a shield over their friend, which might protect him from the odium of having dissented from the *general* voice of the Church.

But let us consider the attempted justification of this *singular* procedure. In the doctrines of the Church of England, say the reviewers, there are no points of doubtful disputation. I need not say that the fact is unquestionably against them; and that with no truth can the Anti-jacobin Reviewers or Mr. Daubeney, whose lives have been consumed in controversial discussions with members of the Church of England, maintain, that this is "*the first time*" they have been told of points of doubtful opinion subsisting in that Church. Mr. Daubeney, I believe, has too much good sense and consistency to advance such a plea, as it would imply, that he deemed his own interpretation of the doctrines of the Church to be infallible; and that none who differ or have disputed with him really belong to the Church. So great a change must have taken place in Mr. Daubeney's sentiments, before he could have substituted such a mark of churchmanship, in place of those which it has been one object of his works to establish, as could

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* The greatest part of this extract will be found in your review of that work, vol. ii. p. 32.

only be referred to the influence of "these revolutionary times."

Taking it for granted, then, that Mr. Daubeny admits the churchmanship of, at least, some one of those with whom, at different times, he has been engaged in controversy—of Mr. Overton, for instance—the next point of inquiry will be, whether he has any scriptural ground for refusing to pray for him in the words prescribed by our ecclesiastical rulers.* Let us suppose, for a moment, that Mr. Daubeny, justly fearful lest the controversy in which he is unhappily engaged should sharpen his spirit, and impair those sentiments of christian love and kindness which he is bound to cultivate even towards his adversaries, should regularly use, before he wielded his pen, some such prayer as the following:—"Give us (viz. myself and Mr. Overton) grace to put away from us all *rancour* of religious dissension; that we who agree in the *essentials* of our most holy faith, and look for pardon through the merits and intercession of the Saviour, may, notwithstanding our differences upon points of doubtful opinion, still be united in the bonds of Christian charity, and fulfil thy blessed Son's commandment of loving one another as he hath loved us." Should we not, in such a case, applaud the spirit which had dictated the prayer; and would not the use of it, instead of injuring Mr. Daubeny's spiritual interests, be likely, with the blessing of God, greatly to advance them? Or suppose a third person should pray, in similar terms, in behalf of the two controvertists, would he not be acting a very Christian part?

Let us apply this reasoning to the case in hand. Our bishops, perceiving how much the peace of the Church is injured by the uncharitable rancour and acrimony arising from theological debate, direct its members to unite in prayer to God for the prevention and cure of these evils. Does not their conduct, in this instance, approve itself to the conscience of every unprejudiced

* I mention Mr. Overton, because his controversy with Mr. Daubeny still subsists. I might, with equal propriety, have mentioned Dr. Paley, some of whose notions Mr. Daubeny has controverted.

man, as being in perfect unison with the whole tenor of scripture, and with the spirit which breathes throughout our admirable liturgy? That this prayer is unscriptural, even Mr. Daubeny, acute as he is in argument, will scarcely think it adviseable to maintain; yet on no other ground, *according to his own principles*, can his rejection of its use, when prescribed by his superiors, be justified. If, however, the prayer, though not unscriptural, was omitted in consequence of its discordance with the state of his own mind towards those who differ from him, I would put him upon inquiring whether he does right in taking credit to himself for a *due* measure of Christian love?

The Anti-jacobin Reviewers seem to have acquired a suspicion, that the ground on which they chose at first to rest their vindication of Mr. Daubeny's conduct, was not very tenable; for in the month of December we find them endeavouring to shift their ground. They observe, in replying to Mr. Pearson, that the part in the prayer most open to objection, and the omission of which would have rendered the other parts almost unobjectionable, had not been adverted to by him. On examination, I find the part to which they allude, to be "*and in the forms of external worship.*" The ground, therefore, on which, it seems, that the reviewers now wish chiefly to rest Mr. Daubeny's vindication, is the *unlawfulness** of praying for grace to live in christian charity with those, who, though agreeing with us in the *essentials* of our most holy faith, and looking for pardon through the merits and intercession of our Saviour, differ from us in the forms of external worship. But, in consequence of the very omission in question, the form of external worship in the Free Church at Bath on the fast day, differed, I will be bold to say, from that in every other Church and Chapel in the kingdom. Agreeably to the principle of the Anti-jacobin Reviewers, therefore, it became unlawful for any of us to pray for Mr. Daubeny or

* I say *unlawfulness*, because in no other plea, according to Mr. Daubeny's own principles, can his deviation from episcopal order be justified.

his congregation. But I would not insist on so singular a case. A society, of which Mr. Daubeney is a member, employs missionaries of the Lutheran communion. Are these missionaries, or are the members of the Church to which they belong, to be excluded from the exercise of our christian charity, because they differ from us in the forms of their external worship? The Church of Scotland is acknowledged by the law of the land to be Christian. Is it then unlawful to pray, that christian charity may subsist between her members and those of our own communion, merely because the Presbyterian form of external worship is less primitive than our own?

The Anti-jacobin Reviewers, it is true, put the discipline of the Church of England, including, I presume, its various *external* ceremonies, on a footing, as to its authority, with the divinity of our blessed Lord. In this, I trust, Mr. Daubeney will not follow them; for there is a boldness of impiety in the assertion which made me hesitate to transcribe it. That in this extravagant opinion the reviewers wholly dissent from the framers of these ceremonies, who must have best known whether their origin were actually divine, may be ascertained by the most cursory perusal of the preface to the book of Common Prayer, particularly that part of it which treats "OF CEREMONIES." I know, Sir, that you have suspected these reviewers of covering, under their loud professions of attachment, a real enmity to the Church. I have been slow in yielding to this sentiment, though you have supported it with no small shew of argument. I must, however, acknowledge, that such extravagant assertions as that which I am now considering are perfectly consistent with your supposition; for they furnish the readiest means of discrediting the just and well-founded pretensions of the Church of England to universal veneration and attachment.

But another view of the subject remains to be taken. We find Mr. Daubeney at variance with his superiors, and venturing to omit a form of prayer which they have prescribed. For this

he will, doubtless, plead conscience. I respect the plea too much not to allow that it has great weight; and it would be uncharitable to question its truth, or to assign any other motive, such as "rancour of religious dissension," for his conduct. Let us, however, make the supposition that the prayer had happened to accord with Mr. Daubeney's views and feelings, but was repugnant to those of some one or more of those clergymen, whom the Anti-Jacobin Reviewers are fond of stigmatizing as Evangelical Ministers, Calvinistic Methodists, &c.; and for whom Mr. Daubeney himself seems to entertain no very cordial regard: would these reviewers, or would Mr. Daubeney have been very tolerant of the plea of conscience for the omission of the prayer in their case? I trow not. I advert to this circumstance in the hope that the calm consideration of it may at least tend to impress on their minds the duty of doing as they would be done by; and may soften the harshness of the censures, which they may direct not only against such of their brother clergymen as differ from them in less essential points, but even against Dissenters from the Church.

But do not imagine, Sir, that my object is to plead the cause of Dissenters. I would gladly indeed avail myself of every fair occasion of enforcing that charity towards them, which the bishops, taking the Bible as their guide, have enjoined us to pray for: but, one of my chief objections to the conduct of Mr. Daubeney arises from the direct countenance which it gives to dissent. As he has departed from a prescribed form of external worship, in one instance; doubtless, he will allege, for conscience sake; with what propriety can he attempt to invalidate a similar plea on the part of others? The objectors to our burial or baptismal services, or even to the whole of our liturgy, will not fail to find some plea of conscience for the objection, at least as valid as that which forbids a christian minister to pray for grace, to live in love with those who differ from him upon points of doubtful opinion, and in the forms of external worship

and if the plea be allowed in the one case, it must of necessity be admitted in the other.

You have accused the Anti-jacobin Reviewers of leaning to popery. There is certainly something very like it in the implied pretensions to infallibility already noticed: but that is not the only point of resemblance on the present occasion. The Church of Rome holds that no *faith* is to be kept with heretics. The Anti-jacobin Reviewers give currency to nearly the same doctrine, while they maintain that no *charity* is to be exercised towards those whom they deem heretics, viz. all who differ from *them* upon points of doubtful opinion, or in the forms of external worship. From such a sad perversion of the doctrine of Christ and his apostles may our Church be mercifully preserved!

Much more might be said on this subject; but I trust I have said enough to shew the impropriety of the omission in question, as well as to prove myself

A SINCERE FRIEND OF THE
CHURCH OF ENGLAND.

To the Editor of the Christian Observer.

DR. Hales on Methodism fell into my hands the other day; and, from the two excellent extracts you quoted from it, (Vol. II. p. 563) I was induced to read it attentively. The spirit of it I admire, and wish with you that the same candour was observed in all christian discussions. But I can by no means agree to all his principles, and must therefore beg leave to make a few remarks on some parts of his pamphlet, and on the views to be collected from them. I deplore with him the enthusiasm of the Irish missionaries: I believe the men wished to do good, and were in some cases instruments of good; and any person who is acquainted with the gross ignorance of the poor papists of this kingdom, must grieve that more effectual efforts are not made to give them spiritual light. But these men laboured as hard to advance the peculiarities of methodism, as to instruct the poor papists in the first principles of christianity. By peculiarities, I mean their views with respect to inward feelings and sensible inspira-

tions, and their notions on the subject of perfection, which I entirely agree with the learned Doctor are anti-scriptural, and in a high degree injurious; producing in many cases enthusiasm, self-delusion, unnecessary distress and anxiety of mind, an undervaluing of that essential branch of true godliness which consists in external duties, as well as self-complacency, pride, and a tendency to think more of themselves and less of Christ. I know at the same time, *many* among them who are *completely* free from such errors, and whose spirit and life *clearly* testify that they are led by the spirit of God.

The learned Doctor's comment likewise, on the 1 John iii. 6, &c. appears to me in *one* instance to be just, according to the sense of our church; but I think the passage goes to a far greater extent than merely being saved from the guilt and imputation of sin; it implies also that change of heart wrought by the spirit of God, by which sin becomes hateful, loses its dominion in the heart, and is resisted by all the power of the will, directed and strengthened by the spirit of grace.

This change of heart and death unto sin, this new principle of life, whereby we no longer live after the flesh, but after the spirit, I think the Doctor has not fully exhibited; and in his zeal to overturn the Methodist doctrine of perfection, he seems to leave too great a latitude for those who think they are growing in true christian holiness, because they have become more serious in manner and more attentive to the forms of godliness, while at the same time their hearts are unchanged, and they are glad of every excuse for retaining their besetting sin, and their love of the world. His idea of progressive religion is beautiful and true, but his reference to the stoical opinions, Cicero, &c. I wholly condemn, especially when he brings them in to elucidate scripture. The christian should compare spiritual things with spiritual: of the scripture view of holiness the heathens could form no idea, nor is any near approach to it to be discovered in their writings, and still less in their conduct.

I must differ from the learned Doc-

tor also in his idea that the strong language in the epistle to the Romans belongs only to very advanced christians: "all scripture is given by inspiration of God, and is profitable for doctrine," &c. to the least as well as to the greatest; and there is not a view nor an hope, a doctrine nor an exhortation, set before us in this epistle, which may not be applied to the benefit of every true believer from the beginning of his christian course. St. Paul likewise appears to me to speak as high of other churches as of that in the imperial city. The Corinthians "enriched in all utterance and knowledge, coming behind in no gift," &c.; the Ephesians, "blessed with all spiritual blessings in heavenly places in Christ," &c. And in every age, as well as in the present, there have been young converts in whom tribulations have worked patience, patience experience, and experience hope, and in whose hearts the love of God has been shed abroad. The idea that this epistle is not for ordinary believers, is a most dangerous one: it tends to check the progress of believers, and strengthens the cry of the world against those who preach the essential, vital, doctrines of christianity from the epistles:—"these are not for us or for our days, preach to us morality, &c."

There were certainly gifts given to the christians of those days that are not given now, and which are not now necessary. But there is a great difference between gifts and graces, and they should be carefully distinguished. Miraculous gifts are not for our days; but the graces, or the heavenly tempers wrought in us by the Holy Ghost must ever be the same, and this the Church has universally understood. As love then is among the graces or fruits of the spirit, I must dissent from the Doctor, when he says that the love of God shed abroad in the heart was among the gifts given only to the first christians: it is not a gift, but a grace, and it makes the essential difference between a spiritual, and a natural man who does not love God; nor is it possible for a man to be a real christian, in whose heart the love of God is not shed abroad, however the exercise of it may be hindered and pressed down

by unsubdued carnal affections; but in proportion as these are subdued by the power of grace, this flame which is kindled in the heart will shine brighter and brighter. I confess, at the same time, that the Methodists' sense of the word experience, as I understand it, differs from the apostle's, and I believe that this part of their system has produced much evil.

I think the learned Doctor has given a meaning to the 28th verse of the 8th of Romans, which the Greek cannot bear, and which is contrary to the sense that Origen or Chrysostom or any commentator I have seen have given it.

I must likewise dissent from the Doctor when he supposes that the apostles were not filled with an assurance of their salvation, for there are no terms stronger than those in which they express it. Nor does the passage in 1 Cor. ix. 27. militate against this idea. The Apostle was shewing the necessity of crucifying the flesh as a means of perfecting holiness; for, "we are called not to uncleanness, but unto holiness," which we are commanded to perfect in the fear of the Lord. And by his expression, "while I preach to others I myself may be a cast-away," he strongly declares, not that he doubted of his own salvation, but that graces are of more consequence than gifts, and that though he spake with the tongue of men and angels, and had not love, he would have been as a tinkling cymbal or sounding brass. See Matt. vii. 20. &c. But although many in the present day, I trust, rejoice without delusion in the hope that maketh not ashamed, I know that some have carried the doctrine of assurance to an awful pitch of presumption.

I agree heartily with the learned Doctor in reprobating the idea that the violent workings of the imagination, and nervous affections excited by preaching, &c. are proofs of conversion; and I lament that so many sincere men should have countenanced such a delusive notion. The Doctor's account of conversion is also just and scriptural. But in the Note of his Appendix, his view of the fall of man, and the corruption of our nature, I

think is not scriptural, nor according to the sense of our Church. It is not in the *natural* man that there are two jarring elements; *he* is altogether corrupt, and until a new principle is communicated to him by the Holy Ghost, there is no contest between his flesh and spirit. Thus our article says, "Man is very far gone (*quam longissime*) from original righteousness;" the homily on man's misery concludes, that of ourselves we are not able to think a good *thought*; and all the homilies on this subject are full of the total corruption of man. The scriptural-declarations, that we must be born again, born of the spirit, renewed, become new creatures, &c. are decisive on this point: and I am surprised that when the Doctor adopted the strong texts quoted in the admirable appendix, he could say that holy writ was in favour of his two principles in the natural man. I am still more surprised to find him referring to heathen authority, which is altogether inadmissible. The Gentiles, who, without the law, did by nature the things

contained in the law, were not the world in general of which St. Paul gives so black a description in the 1st chapter; they were the few in whose hearts the law was written by the Holy Ghost, the few in every nation who "feared God and worked righteousness."

These remarks I have made, not from a spirit of opposition to the Doctor, but in defence of what appears to me the doctrine of our Church, and to obviate evils which may arise from the ideas he sets forth, being wrested to favour the prejudices of those, who are enemies to vital godliness, and who are villifying and opposing those clergymen who endeavour to preach and to defend the doctrines they have solemnly subscribed. I hope sincerely that the Methodists will read his work without prejudice, and seriously consider the abuses he justly attacks, and the important truths he sets forth, and that it will lead them into much profitable self-examination, and sober inquiry into the word of God. R. S.

Waterford, Dec. 1803.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

AT p. 313 of our last volume, we gave a list of the different editions of the Bible, Common Prayer, &c. then published by Mr. Reeves. In addition to those, we have now to add the following:

The Common Prayer Book, the introduction abridged, demy 24mo. *now in the press.*

The Acts, &c. in Greek, crown 8vo. 0 5 6

Ditto, ditto fine 0 7 0

The New Testament in Greek, do. 0 10 0

Ditto - ditto fine 0 13 0

Ditto - ditto superfine 0 16 0

The Lectionary of the Church of England, demy 12mo. *intended for publication.*

Do. do. do. 24mo. do.

Epistolarium et Evangelisterium Anglicanæ Ecclesiæ Græcum, crown 12mo. ditto

Psalterium Eccl. Ang. Hebraicum, ditto ditto

Lectionarium Eccl. Ang. Hebraicum, crown 12mo. *intended for publication.*

Lectionarium Eccl. Ang. Græcum, ditto ditto.

The Greek Testament is divided into sections and paragraphs, like the English edition.

The Lectionary contains the proper Lessons for Sundays and Holy-Days throughout

the year, with observations, shewing their application to the celebration of the day, for which they are appointed.

The Epistolarium et Evangelisterium contains the Epistles and Gospels in Greek.

The Psalterium contains the Psalms in Hebrew, divided, for the first time, into verses, conformably with the Psalms in the Liturgy.

The Lectionarium Hebraicum contains all the Proper Lessons for Sundays and Holy-Days, that are in the Hebrew. The Lectionarium Græcum contains the Proper Lessons taken from the Septuagint version, and from the Greek Testament.

The Greek and Hebrew books are intended for the accommodation of persons, who are desirous of seeing our church service in the original languages.

The Clarendon Press has occasionally been employed, for the last five years, in a very useful manner, in giving to the public cheap convenient editions of some of the standard writings of English Divines. The following works have been already published, in pursuance of this plan:

Hooker's Works, with the *Life of the Author*, by Isaac Walton, 3 vols. 8vo. 12s. Bishop Pearson's *Exposition of the Creed*, 2 vols. 8vo.

10s. 6d. Bishop Stillingfleet's *Origines Sacrae*; together with his *Letter to a Deist*, 2 vols. 8vo. 10s. Twenty-two *Sermons on Various Subjects*, selected from the Works of Isaac Barrow, D.D. 8vo. 4s. 6d. Ditto, a second Selection from the same author, 8vo. 6s. Jones's *New and Full Method of settling the Canonical Authority of the New Testament*; to which is subjoined, *A Vindication of the former part of St. Matthew's Gospel*, 3 vols. 8vo. 15s. Bishop Burnet on the *Thirty-nine Articles of the Church of England*, 8vo. 5s. Wheatley's *Illustration of the Book of Common Prayer of the Church of England*, 8vo. 6s. Bp. Sherlock's *Discourses on several Occasions*, 8vo. vol. 5. 3s. 6d. Gloster Ridley's *Sermons*, 8vo. 5s. Addison's *Evidences of the Christian Religion*, 4s. Archbishop Symge's *Gentleman's Religion*, 3s. Wells's *Geography of the Old and New Testament*, 2 vols. 8vo. 11s. *Book of Homilies*, 8vo. 6s.

The *Narrative of a Voyage of Discovery to New South Wales*, performed by Lieut. James Grant, of the royal navy, in the *Lady Nelson*, a brig of 60 tons, fitted with sliding keels, according to a late invention of Captain Schank, is in the press, and will speedily be published. By this Voyage, the separation of Van Diemen's land from New Holland, as first discovered by Lieut. Bass, is completely ascertained.

In the press, *A Historical Epitome of the Islands of Malta and Goza*, by Mr. C. Wilkinson; and a new edition, with several highly finished engravings, of Falconer's *Shipwreck*, with critical Notes and Dissertations, by the Rev. J. S. Clarke. A new edition, being the *fifth*, of the *Sermons of President Davies*, of America, is also in the press, and will be very shortly published, by the proprietors of the former edition, in 3 vols. 8vo.

The late Dr. Blayney, Regius Professor of Hebrew in the University of Oxford, directed, by will, that his *Critical Papers* should first be submitted to his patron and friend, the Bishop of Durham, and then deposited in the library at Lambeth. This has been done accordingly; and that library now contains the following MSS. of the late Professor:—
I. A New Version of the Psalms, 2 vols. 4to.
—II. A Critical Comment on the Psalms, 3 vols. 4to.—III. Notes on Isaiah, 3 vols. 4to.—
IV. Remarks on the Minor Prophets, compared with Archbishop Newcome's Version and Commentary, in 1 vol. 4to.—V. Remarks on the Song of Moses, Psalm xviii. compared with 2 Sam. ch. xxii; and Deborah's Song; and Jacob's Blessing, Gen. xlix; and Moses's Blessing, Deut. xxxiii.; and Moses's Monitory Song, Deut. xxxii.—VI. Further Observations on some of the Psalms; and on some chapters of Isaiah; and on several of the Minor Prophets, particularly Zechariah; in one vol. folio.

The same library is also in possession of Archbishop Newcome's *Interleaved Bible*, in four vols. folio, containing emendations of the authorized Version, and Critical Notes.

We think it right to inform our readers in town, that the following persons have undertaken to sweep chimneys, by mechanical means, wherever practicable, in pursuance of the plan prescribed by the committee of the society for superseding the necessity of climbing boys, by encouraging a new method of sweeping chimneys, and for improving the condition of children and others employed by chimney sweepers:—Richard Page, No. 23, Colonnade, near Guildford Street; Thomas Wood, No. 36, Poland Street, Oxford Street; Thomas Taylor, No. 9, Wells Street, Oxford Street; George Smart, No. 15, Great Bell Alley, Coleman Street; at his Timber Yard, Pratt's Place, Camden Town; and at Ordinance Wharf, Westminster Bridge.

The following Report has been made of the number of persons who have received Vaccine Inoculation, free of expense, at the stations of the *Royal Jennerian Society*, to the 20th of November. These stations we enumerate for the purpose of informing our readers, resident in the metropolis, where they may procure proper vaccine matter:—Central House, No. 14, Salisbury Square, 1266 persons; School-room, Surry-chapel, 836; No. 20, Maze-pond, Southwark, 150; Mr. Townshend's Meeting-house, Rotherhithe, 184; No. 172, High-street, Shadwell, 124; No. 2, Epping-place, Mile-end, 190; No. 6, John-street, Minories, 98; No. 119, Bishopsgate Without, 359; Sunday-school, Hoxton, 235; Sunday-school, Golden-lane, 193; Soup-house, Clerkenwell, 78; Sunday-school, Drury-lane, 74; No. 29, Great Castle-street, Oxford-market, 465; Sunday-school, Castle-street, King's-Mews, 71; Inoculated before the Central-house was opened, 275; total, 4598. To which enumeration it may be added, that 2008 charges of Vaccine Virus have been supplied, free of expense, from the Central-house, to 1559 applications; many of them from remote parts of the British Empire, and foreign places. The supply of Vaccine Matter from the other stations has also been very considerable. From the above statement, it must be evident that the benefits of the society to the public have already been very important and extensive; but when to these are added the prospect of its increasing utility, and the means and stimulus which it affords to the propagation of Vaccine Inoculation in all parts of the British Empire, and throughout the world, it assumes a character of very considerable importance to mankind.

The *Twentieth Report of the Society for bettering the Condition and increasing the Comforts of the Poor*, has recently been published. We shall give a short abstract of its contents:

1. *Extract from an Account of a supply of Blankets for the Poor, at Hinxton*, by the Rev. James Plumbtree. For the trifling expense of about three guineas, and with very little trouble, Mr. P. has had the satisfaction of providing about 30 families, almost all the poor in his parish, with good blankets. His

plan was to sell them a little under prime cost, receiving payment by weekly instalments of sixpence. The money was brought to him with the greatest punctuality, and all expressed how much they were obliged, how comfortable they found the blankets, and how little they had felt the expense. It is not so much the amount of the money, as the mode of application, that enables a man to do good. The same sum expended in firing had soon been consumed; if given in blankets had supplied only a few: thus applied, many will enjoy the comfort for several winters, while it calls forth industry, teaches punctuality, and creates good will.

2. *Extract from an Account of a Society in West Street, for the Relief of their Poor Neighbours in Distress*, by Thomas Bernard, Esq. This account, which is to be had separate, we most earnestly recommend to the attention of all who wish to do good to the bodies and souls of their poor neighbours. The happy effect of the institution, in the purlieus of St. Giles's, we trust, will excite a more than ordinary solicitude to follow the path which has there been so beneficially traced out. We find it impossible, within any moderate limits, to give an outline of the plan. The chief contributors to the fund are the poor themselves.

3. *Extract of an Account of a Supply of Food and Employment for Cottagers' Families, at Mongewell*, by the Rev. David Durell. The Cottager deposits with the Farmer, previous to the first of November, such sum as may suit him, not exceeding a guinea and a half; and during the winter he receives the amount in whatever articles, the produce of the farm, he may choose, at two shillings below the market price. The lord of the manor has also purchased worsted and flax, to employ the children at school, and the women in bad weather. The cloth made from it is very durable; and is sold to the cottager at two pence a yard below the shop price. In addition to which, the Hon. Mrs. Barrington has furnished each cottager with a stock of bees, on certain conditions. The produce of these assists in paying his rent; but that is not its only value. It turns his mind to observation, and affords him amusement while working in his garden; and it incites him to keep it clean, as the bees thrive best in gardens which are in good order, and thus fills up profitably many an hour which might otherwise be spent in idle diversions, or at the alehouse.

4. *Extract of an Account of the Introduction of Straw-platt, at Avebury, in Wiltshire*, by Thomas Bernard, Esq. In the severe winters of 1800 and 1801, this parish was reduced to a state of the greatest wretchedness from the combined effect of the famine, and want of employment arising from the introduction of spinning machines. Mr. Dougan, a name well known to the friends of humanity, prevailed on the parish to have the poor taught the platting of split straw. A person

from London was engaged to teach it, and in a few months their progress had been so great, that a split straw manufacturer at Bath found the work so well done, and the persons employed so numerous, that he agreed to come once a month and take the whole of the straw, paying for it with ready money. In about ten months the platters were able to do all the work at their own homes, and nearly 100 women and children, almost all of whom had been living on parish allowance, were at that time enabled to earn from 3s. to 10s. per week, and the average produce of the straw platt at Avebury, when the last accounts were received, was £30 a month. In less than a twelvemonth, through the benevolent exertions of Mr. Dougan, warmly seconded by the clergyman and neighbouring farmers, "the whole of the parish poor of this populous village (cripples, aged poor, and infants excepted) have been enabled to earn their livelihood by their own exertions, without receiving any relief from the parish."* In 6 weeks a young woman from Avebury instructed 30 persons at Devizes, in the whole art of the straw platt. The work is therefore easily learnt. The raw material is of very little value. The work encourages cleanliness, it being indispensable that the hands at least should be clean; it is done at home, and it may be done by children of eight years of age, and persons incapable of other employment. Subjoined are *Hints as to the Manufacture of Split Straw*, which were published by Mr. Dougan for distribution.

5. *Extract from an Account of the Ladies' Schools, and some other Charities at Leeds*, by Thomas Bernard, Esq. Five Schools of Industry, lately established, contain each 50 poor girls, who are instructed in reading, knitting, and sewing. The schools begin and close each day with prayer; and two hours every week are devoted to religious instruction, and to the catechising of the children. The schools are equally open to all persuasions of Christians, and are each under the direction of a committee of twelve ladies, chosen annually from among the subscribers. The committee meets only once a quarter; the members exercising in weekly rotation the office of visiter, whose duty it is to attend the school twice a day, and to ascertain whether the families who solicit admission for their children are proper objects of the charity. Each subscriber may recommend one girl not under nine years of age, who shall be a proper object, and whose parents will enforce diligent attendance. The children attend alternately, half from nine to twelve, and the other half from two to five, or in winter from one to four. Besides these schools,

* Dr. Briggs has introduced the straw platt into the school at Kendall. Several of the girls now earn half a crown a week by it, and yet devote part of the day to sewing work. It may thus maintain children at school, without interfering with their education.

there are several other well conducted charities in this town: *Donations* of coals, blankets, clothing, &c. at Christmas—*friendly female societies*—*alms houses*, supplying cottages, and annual allowances to 60 aged and distressed individuals of the lower class; and decent habitations, and a comfortable allowance for ten or twelve decayed gentlewomen, above 60 years of age—a *general infirmary*, open to strangers as well as townsmen—a *work-house*, which begins to support itself, the elder children spinning and weaving cotton, the younger setting cards, carding wool, and platting straw: the sexes being separated, a *stranger's friend society*, which distinguished itself during the late typhus fever by extraordinary exertions, seeking out the poor and friendless, visiting the sick and forlorn stranger in the abodes of misery and infection—and an *infection fever house*, for which £3000 have

been raised; *above twice* as much as repeated solicitation has been able to raise in London.

6. *Advice to the Foundling Apprentices on the termination of their apprenticeship.*

An *Eclipse* of the *Moon* took place on the evening of the 26th instant. An *Eclipse* of the *Sun* will happen on the morning of the 11th of February next, larger than any which will occur for twelve years to come. The sun will be about three quarters eclipsed in this part of the kingdom. In latitude 30 degrees north, and longitude 6 degrees east, the sun will be centrally eclipsed at noon: there will then be a small ray of solar light encompassing the moon on every side. At London the eclipse will begin at 27 minutes past ten, its middle will be at 39 minutes past eleven, and its end at 55 minutes past twelve: digits eclipsed, 8 degrees, 36 minutes.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

An Exposition of the Lord's Prayer; in which are comprehended, an account of the Origin of the Prayer, an Explanation of its several Petitions, and a demonstration that it contains a complete summary of Christian Doctrine; with illustrative Notes; by the Rev. Joseph Mendham, M. A. crown 8vo.

A Sermon preached at the church of All-hallows, London-wall, on the late General Fast-day; by the Rev. William Beloe, 1s.

A Sermon preached on the Fast-day to a Congregation of Protestant Dissenters, at York. By Charles Wellbeloved. 1s.

A Letter to the Bishop of London; suggesting a further consideration of a passage in the Gospel of St. Matthew. 2s. 6d.

The Sentiments proper to the present Crisis; a Sermon preached on the Fast-day: by Robert Hall, A. M. 1s. 6d.

A Sermon preached on the Fast-day, at Chatham Church; by James Lynn, M. A. 2s.

A Discourse delivered in the Dissenting Chapel at Lympston, on the late Fast-day. By the Rev. Thomas Jervis. 1s. 6d.

The Tears of Peter, a Sermon, translated from the original French of Peter Du Bosc, Pastor of the French Church at Rotterdam. 1s. 6d.

Sacred Hours; or, Extracts from Private Devotions and Meditations; comprehending the Psalms, classed under various Heads; with Prayers, Hymns, &c. chiefly selected from Scripture, 8vo. 10s. 6d. boards.

The Influences of Religious Principle upon the present State of the Nation; illustrated from a Review of the Cause of the French Revolution, 8vo.

Three Discourses by the late Rev. William Turner, of Wakefield.

The Churchman's Remembrancer, No. 2. 8vo.

Occasional Sermons. By Samuel Herbert, D. D. 8vo.

Christ. Observ. No. 25.

The Benefits of Wisdom and the Evils of Sin, a Sermon preached before the Honourable Society of Lincoln's Inn, November 6, 1803. By the Rev. Robert Nares. 8vo.

The Sword of the Lord and of Gideon, a Discourse preached at Epsom. By the Rev. Robert Gutch, 8vo.

The Christian Directory, or a sure Guide to present and eternal Happiness. By the Rev. and pious Richard Baxter, abridged from the Original by Adam Clarke, translator of Sturme's Reflections. 4 vols. &c. &c. in 2 large vols. 8vo. 16s. boards.

Rev. Matthew Henry's Methods for Prayer; a new Edition; to which is added his daily Communion with God, in which the References to the Scriptures are added. 12mo. 3s. bound.

MISCELLANEOUS.

Vol. 4, of the Bibliographical Dictionary, containing a Chronological Account, alphabetically arranged, of the most curious, scarce, useful, and important Books in all Departments of Literature, which have been published in Latin, Greek, and other Foreign Languages, with Biographical Anecdotes of Authors, Printers, and Publishers, &c. including the whole of Dr. Harwood's View of the Classics, &c. 12mo. 6s. boards, or on a Royal Paper, hot-pressed, 9s.

An Account of the Astronomical Discoveries of Kepler; including an Historical Review of the Systems which had prevailed before his time. By Robert Smart, F. R. S. 8vo. 7s. 6d.

The Fourteenth Volume of the Archæologiä, 11. 11s. 6d.

The Revolutionary Plutarch, exhibiting the most distinguished Characters in the recent Annals of the French Republic, including the whole of the Consular Family, with the Generals and Admirals employed to invade England. To which is added, a Reprint of the

celebrated Pamphlet "Killing no Murder." 2 large vols. 12mo. 12s. boards.

The Necessity of the Abolition of Pluralities and Non-residence, with the employment of Substitutes by the beneficed Clergy; demonstrated in an Inquiry into the Principles and Consequences of the Establishment of Curates. 8vo. 7s. 6d.

The Causes and Consequences of the Neglect of the Clergy; and the Condition of the Clergy as it relates to his present Majesty. 8vo. 2s. 6d.

A Practical Grammar of the Ancient Gaelic; or, Language of the Isle of Man, usually called Manx. By the Rev. John Kelly, LL.D. 4to. 6s. boards.

Christ raising the Daughter of Jairus: a

Seatonian Prize Poem. By the Rev. William Cockburn, M. A. 2s.

Substance of a Speech delivered by Lord Castlereagh in the House of Commons, upon the Army Estimates. 1s. 6d.

The Substance of a Speech intended to have been spoken in the House of Lords, November 22d. By the Bishop of Landaff. 1s. 6d.

A Serious Address to the Public upon the present Times. 1s.

Honest Apprehension; or, the Unbiased and Sincere Confession of a plain, honest Layman. 2s. 6d.

A plain Answer to the Misrepresentations and Calumnies contained in the Cursory Remarks of a near Observer. 2s.

RELIGIOUS INTELLIGENCE.

AMERICA.

AN extract from the minutes of the general assembly of the Presbyterian Church which met during the last summer at Philadelphia, giving a view of the state of religion within the bounds of that Church, has been published in this country. We lay the substance of it before our readers.

"There is scarcely a Presbytery from which some pleasing intelligence has not been announced; and from some, the communications have been so in a very high degree. In most of the northern and eastern Presbyteries, revivals of religion varying in extent, but attended with no extraordinary circumstances of bodily agitations, have taken place. Many hundreds have thus been added to the Church in the course of the last year. In many of the Southern and Western Presbyteries, revivals still more extensive have taken place; but these have been attended in multitudes of instances with great bodily agitation, and other extraordinary appearances; but at the same time with increasing evidence that it is indeed the work of God; as the ignorant are enlightened, the vicious reclaimed, the erroneous made to acknowledge and obey the truth as it is in Jesus; the infidel humbled and brought to bow, penitent, and believing, at the feet of Christ, and the general aspect of society changed from dissoluteness and profanity, to sobriety, order, and comparative purity. Instances have occurred of the most malignant opposers of vital piety being convinced and reconciled: and of some learned, active, and conspicuous infidels becoming the signal monuments of that grace which once they despised: so that in the last year, several thousands have been brought to embrace the Gospel of Christ within the Presbyterian Church, and zeal and strength as well as numbers have been added to it. Even in those places where there have been no extraordinary appearances, the ordinances of the Gospel have been more attended, infidelity is less bold and active, and the aspect of things more encouraging. The revivals spoken of above, were

generally preceded by the institution of praying societies, and have been attended with an increasing desire to spread the Gospel among the Blacks and Indians. On the frontiers, new churches are rapidly forming, and increasing in numbers. The assembly indeed see much to lament in the vice and irreligion which still abound; but they think it would be ingratitude to God not to acknowledge that the state of religion is more favourable than at any time during the last forty years."

We cannot close this account, which every Christian must, in many respects; contemplate with real satisfaction and thankfulness, without again expressing our deep regret on account of the encouragement which seems to be given by ministers to those bodily agitations and other extravagances with which this transatlantic revival is attended. We refer our readers to the first volume of this work, p. 670, for a fuller statement of our views on this subject than our limits will now permit us to give. At present we shall content ourselves with remarking, that in the Bible we can find nothing which resembles these violent agitations, excepting the instances which are given of demoniacal possession; and we have little doubt, that in the case before us, they are in a great measure the work of Satan, who thus tries to discredit religion, if he cannot altogether impede its progress; and who hopes, by the substitution of so unscriptural and delusory a mark of grace, arising from impressions made on the imagination and which are easily communicated by the power of sympathy, to lead men to a groundless presumption of the safety of their state, and thus to make them perhaps more his children than they were before. We should therefore have been much more gratified with the account, had we found ministers, so faithful to their duty, and so regardless of popularity, as uniformly to discourage and reprove these disorders. In such a case (we speak from observation) these disorders would speedily cease to disgrace the cause of religion, while the progress of vital godliness would be far more

sure and stable. We shall take a more convenient opportunity of expressing fully our sentiments on this point.

UNITED BRETHREN.

The thirty-eighth number of their periodical accounts has lately been published. A few extracts from it will be gratifying to our readers.

1. The state of Greenland is represented as now greatly changed. *Lichtenau* (the southernmost of the three Moravian settlements) alone can now be considered as a mission among the heathens, the inhabitants in the neighbourhood of that place being still addicted to heathenish practices. Of these thirteen were baptized in 1802. But the inhabitants around the other two settlements, *Newherrnbut* and *Lichtenfels*, consist chiefly of persons baptized by the brethren, and educated in christian principles. Those who do not belong to the brethren's Church have all been baptized by the Danish Missionaries, so that NO TRACE OF PAGANISM IS NOW LEFT IN THAT NEIGHBOURHOOD. "That power of Satan, which peculiarly manifests itself in a land where heathenism bears the sway, and of which people living in Christian countries cannot well form an idea, seems to have been entirely subdued in that part of Greenland; and the general darkness has fled before the light of the Gospel. Even those who do not as yet devote themselves with their whole hearts to their God and Saviour, are aware of and enjoy its blessed influence as in other parts of Christendom." Let us join the brethren in blessing God for his unspeakable gift!

2. At *Sarepta* near Astracan a fire had burnt down a saw-mill and two flour-mills, and the brethren's settlement narrowly escaped.—Their loss by the fire has been considerable. Although the mission at this place has not succeeded in communicating the Gospel to the Calmucks, it has been very useful among the German colonists on the Volga.

3. The mission of the brethren at *Tranquebar* has now entirely ceased.

4. At *Surinam* the Missionaries were all well in July last, and their labours among the Negroes and Indians continued to be attended with the divine blessing. At the close of 1802, the Negro congregation at *Paramaribo* consisted of three hundred and thirty-eight; twenty-five adults were baptized during the year: at *Bambey* it consisted of forty-nine, three having been baptized.

5. In *St. Kitt's*, from Easter 1802 to Easter 1803, one hundred and thirty-nine adults were baptized.

6. The number of Negroes belonging to the brethren's Church in *Antigua*, in August 1803, was ten thousand seven hundred and thirty-four, exclusive of new people.* During the last ten years, the number baptized in the island by the brethren was five thousand four hundred and twenty-four. In 1773, the congregation did not exceed five hundred. The mission first began in 1757, since which time thirteen thousand two hundred and eighty-seven have been baptized. Only thirty-seven brethren and sisters have been employed in this mission from the beginning.

7. The congregation at *Barbadoes* has not increased much of late, but it consists of faithful persons. The Missionaries have received assurances of protection from the government, and, in general, enjoy the favour of the white inhabitants; but they have had to encounter difficulties from the Negroes.

8. No accounts have been received, during the year, of the mission among the *Hottentots* at *Bavianskloof*.

This number contains also an interesting account of the two *Otaheiteans* who lately died in *Yorkshire*; the substance of which we shall endeavour to give in our *Obituary* of this or some future month.

The life of one of the Missionaries, *Frederick Voegtle*, who, after labouring thirty-eight years with unwearied patience among the *Arawacks* in *South America*, died in the seventy-ninth year of his age, is likewise given. The following extract will afford our readers some idea of the laboriousness and zeal of this servant of God. "In his younger years he was one of the most active and laborious of men, and sought, by the labour of his hands, not only to earn his own maintenance, but to support the mission as opportunity offered. He could make shoes, do carpenter's and joiner's work, build boats, and understood farming: He also rendered great service to his fellow Missionaries by his medical and surgical knowledge. To serve and help others was his delight, and even in old age and infirmity he was ever ready to exert himself for the good of the congregations in any way that offered."

A letter from the Reverend Mr. *La Trobe* gives, at considerable length, a very remarkable account of the merciful preservation of the lives of two Missionaries on the coast of *Labrador*, which we have read with peculiar interest.

* Meaning people who attend divine worship, though not admitted members of the Brethren's Church.

VIEW OF PUBLIC AFFAIRS.

INSTEAD of making any reflections of our own on the present state of public affairs, we shall lay before our readers some extracts from a Sermon which has lately fallen in our way, and which appears to us admirably calculated for

raising and invigorating the spirit of the country, to meet the dangers which threaten us.*

* This patriotic Sermon was preached to the *Loyal Macclesfield Forresters*, on Sunday,

The text is taken from Nehemiah iv. 14. *"I rose up, and said to the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: Remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses."*

"What an interesting picture does Nehemiah here exhibit," observes the preacher, "of the union of religion and patriotism; of faith, which refers success in war to the blessing of heaven; and of valour, which contends for victory on the high places of the field! May his example, and his exhortation awaken in our hearts every Christian and manly principle of conduct; and, in the defence of our country, make us to glow with a faith and courage like his own."

"The enemies of the Jews were strong and implacable; their object was not to conquer, but to destroy; and, to human appearance, they had power to effect their design. Such is the character and views of our enemy. He possesses every feature calculated to inspire terror. His stature and proportions are enormous and gigantic." "One half of Europe constitutes the Colosses of his might, and the other half trembles and crouches at his feet." "At his stern and rapacious command, his vassal kings surrender the gold and silver of Peru, the wealth of Brazil and Naples, the industry of Holland, and the commerce of the north of Germany. His soldiers are veterans flushed with victory, and fleshed with slaughter; inured to hardships, familiar with danger, and skilled in all the arts of war." "The flaming villages of Germany and Helvetia, the cold-blooded massacre of Jaffa, the violated daughters of Swabia and Hanover, the merciless requisitions extorted wherever they go, and the more than human horrors of their warfare in St. Domingo, are dreadful witnesses, that they have heads to contrive, and hearts and hands to perpetrate every crime."

"At the head of this formidable body we see a man, the wonder of his age, and whose name, feared and execrated, will never be erased from the page of history. A foreigner, a needy adventurer, of mean birth, and of a contemptible nation, has found means to raise himself above his fellow generals, and to establish a military despotism among a people still delirious with theories of impracticable liberty. Unprincipled, fierce, subtle, bloody, and remorseless, he tramples on all

Nov. 27, 1803, by Melville Horne, Minister of Christ Church, Macclesfield. It is sold by Button, in Paternoster Row, price one shilling. We shall be glad if the extracts now given should lead any of our readers to assist in promoting its circulation, particularly among our soldiers, both regulars and volunteers; as we doubt whether among the innumerable popular tracts of the day, any one has appeared better adapted both to raise and to regulate their zeal and courage in the service of their country.

the laws of God and man."—Hatred and revenge impel him to the desperate attempt of invading our island.

"The magnanimity of British counsels, the resources of British commerce, the spirit and freedom of the British nation, and the successful valour of the British arms, frustrate his vast plans of empire, cherish the dying embers of freedom, and remain the last hope and asylum to the ravaged and intimidated continent. Our brave old king will not prostitute his crown and dignity to this upstart Haman. Hezekiah trusts in his God, and braves the sword of this vain-glorious Sennacherib. The patience of this far-famed hero, *whom God created and rested from his labour*,† can bear no more. He extends his exterminating arm to Britain. His chains are forged, his torches lighted, and unbounded license of conflagration and slaughter, lust and pillage, proclaimed to his barbarous hordes. Himself, like the destroying angel, will ride on the tempest, direct the storm, and execute his proud decrees, or perish in the attempt. And if my country has spun her last bright line of empire, and filled the measure of her sins; if this be her fatal hour, and there be on earth a nation, an army, a general, equal to the task of pouring the phials of wrath on our guilty heads, France is that nation, Bonaparte that general, and the myriads of sanguinary Frenchmen, who now shade our coasts, form that army.

"Nevertheless, my brethren, I exhort you, by the mercies of God, which have never failed us in time of need, and by the memory of your brave progenitors, who were never wanting to themselves in the hour of danger, *Be not ye afraid of them.* If our danger be great, great are our advantages and means to repel it."

"Therefore, let no man's heart fail him, but *be of good courage, and play the men for your people, and the cities of your God; and the Lord do what seemeth him good.*

"But I should ill merit your confidence and betray the dignity of my office, if in balancing our hope and fear, our safety and danger, I should exclude from the account, what may be the disposition towards us, of that power, by whom alone empires stand or fall. Not so, did the pious and brave Nehemiah. A ruined city, and feeble guard of citizens, their spirits broken with slavery, and their bodies worn with labour and watching, had no tendency to inspire confidence in an arm of flesh. He evidently rests his confidence where it ought to stand, on the Rock and strength of Israel. *Remember, saith he, the Lord who is great and terrible.* Remember he is eminently a merciful God, who heareth prayer, who saveth the poor destitute, who hateth the violence of the spoiler, and abaseth the proud looks of the haughty." "What is man, that you should

† These are the servile flatteries addressed to him in France.

fear him? Will you tremble before the face of a reptile, when you are invited to trust in that great and terrible Lord, whose frown dis-joints the solid fabric of the earth, and melts the elements with fervent heat? Battle and victory are his: his favour is your safety; his displeasure inevitable ruin.

"If Nehemiah's sentiments be just, my brethren (and no man can doubt them, who believes the great God governs the earth he created,) to what purpose do we weigh armies against armies, and compare the respective strength of contending nations? All these reasonings are merely probable, and conclude nothing."—For "sometimes the battle is given to the weak, the race to the slow, and to the foolish counsel: and that, in a manner so extraordinary, and with so astonishing a disproportion between apparent causes and their effects, that we are obliged to acknowledge the agency of God. This is visibly the character of the day in which we live. Mark how God laughs at the calculations of man's wisdom, and baffles the efforts of his rage and strength. Who would have believed, that a combination of all the great powers of Europe should be defeated by a new republic, convulsed by anarchy and civil war? or that the conqueror of Italy and Egypt, should be driven from the walls of a ruined town, by a handful of English seamen? Who could have supposed, that the man, who fled from Egypt, like a deserter, should forcibly seize the helm of empire, turn the scale of conquest, impose an imperious peace on Europe, and dare to think of invading our sea-girt shores? On this stormy ocean of Providence, we navigate without chart or compass. We can determine nothing; when the storm shall subside, or whether our ship, piloted by an unerring hand, shall weather its fury. One solemn fact we know; that God's judgment's are heavy on the earth, and are designed to strike a salutary fear into nations, not yet ripe for ruin. Who can tell, whether the Lord will only menace us with his glittering sword, or whether he will spare the root, after pruning the branches of our vine; or whether the fiat is gone forth, and the blood-thirsty Corsican, raised by his providence to the proudest pinnacle of fortune, is the appointed implement of his vengeance? Who hath been the Lord's counsellor, to resolve this question? And yet, if it be not resolved, who can say, *There is no danger, and we have no cause to fear?*

"Have we not greatly sinned against the Lord, against our country, and against our own souls? Have not luxury and dissipation spread themselves, from the rich and noble, through all ranks of the community? Are not swearing, cursing, fornication, adultery, drunkenness, and contempt of the ordinances and day of the Lord, so common and flagrant, as to excite no surprise, and little detestation? Not to call over the black roll of our transgressions, it is notorious, that we have neglected scandalously the glorious Gospel of our salvation, and trifled with our day of grace.

And who shall dare to say, that the Lord *may not, or will not*, visit us, for these things?"—"Sinful and ignorant man is an incompetent judge of what line of conduct becomes his holy and wise Creator; and, most of all, when he presumes to sit in judgment on his own guilt. Through the prevalence of self-love, comparisons between ourselves and our neighbours are generally fallacious; and, when they are conducted with all possible humility and impartiality, they administer so slender a stream of comfort, that it is not only wiser and safer, but more consolatory, to renounce every other ground of hope and consolation, and to cast ourselves wholly, as penitent sinners, on *the sure mercies of David*."

But shall we, though conscious of our guilt, "be inaccessible to fear? Shall we continue obdurate, careless, defying death, and never bend a suppliant knee, never shed a contrite tear, before the Power, which is alike able and willing to save us? O infatuate men! What infidel sophistry has perverted, what cold poison stupified our senses, or what more dreadful judgment of God, has bereft us of every principle of sound reason? What! When the eternal Father of mankind smites not one, but millions of his children; not of a single nation, but of half the Christian World; and while the sword is flaming over our heads, dare we indulge the guilty thought, *that we are innocent*, and to breathe the proud blasphemy, *there is no danger?* Can our fleets, our armies, our wealth, form belwarks impregnable to Omnipotence? Away then with confident boasts of victory, before we have braved the perils of the field. Such conduct betrays arrogance and security; it is unmanly and contemptible; begets sloth, negligence, and cowardice; discourages repentance and godly sorrow, provokes divine indignation, and predicts defeat and ruin. Fear God, and fear none else."

But "if I have shewn that the righteous Lord *may* punish us, let it not be understood that I presume to say, He will do so. He is a *long-suffering God, of great kindness, and repenteth him of the evil.*"—"We have, indeed, no national covenant and promises, like the Jews, yet have we been peculiarly favoured; and the grateful acknowledgment of his past and present mercies, should encourage us to hope, and trust in Him;" "encourage the belief that he will still deliver us."—"The attitude in which our country stands, fixes the attention, and involves the best interests of the continent. Our victory will break their chains, and our defeat will rivet them on. We have, therefore, their prayers and good wishes. So extensive and various are our connections with the many-peopled earth, that the blow which strikes us must reach every civilized land, and the concussions of our falling empire be felt from shore to shore. A nation, so great in every point of view, so allied to Europe, to the World, and to Christianity herself, so long and so highly favoured, must be very precious in the sight of the Lord; nor can I persuade myself, that He will extinguish the fairest light

of the earth, and lay waste the glory of all lands. Concerning this evil, He will yet assuredly be entreated. Let us then pray in hope, and with good courage. *It is good to hope in the Lord*, but to despair is impious; dishonourable to his mercy, and destructive to our own exertions.

"Although these reasonings," "amount to nothing more than a high degree of probability, yet" they are the more to be regarded, "as they proceed on the mercy and power of God, and not on the merit and might of sinful man. Our *general* repentance would, indeed, place them on the ground of certainty; but who can flatter himself with the hope of a blessing so great! We must, therefore, cease" to inquire into the future, "patiently tread the path of duty, and *work out our own salvation with fear and trembling*. The providence of God made us British subjects, and his word enjoins us to obey British laws, and to defend the British isles. Unprovoked war is forced on us by our implacable enemies, and no alternative is left us but to defend ourselves as men, or to be shamefully deceived and enslaved, like the Swiss and Venetians, in the midst of a fallacious peace. You are not soldiers by choice, but necessity; and while that imperious necessity subsists, you are warranted to believe you act under a divine sanction, and that your just and righteous cause will be crowned with success. But in the midst of war, remember that the Lord of Hosts is still the very God of peace. Let his fear be before your eyes, and let all his precepts be held of sacred obligation. Shun all military license; and among your warlike occupations, cultivate pacific and christian virtues. Do not imagine that the temperance, sobriety, and devotion of the Christian, are incompatible with the gallantry of the soldier. They will set the keenest edge on your valour, and form you to a discipline which courts martial cannot establish. Particularly, beware of lewdness, inebriety, and blasphemy: for, as sin has brought this evil on the land, if, in becoming soldiers you cease to be christians, your wickedness will be more formidable to your country than your valour to her foes. It concerns every man to keep his great account clear with Heaven; but none so much as the man, whose occupation obliges him to meet death every day.

Faith and prayer, however efficacious, do not supersede the use of the means calculated to effect their desired end. As the husbandman ploughs, and sows, and harrows, before he hopes to reap his harvest, so must the soldier cut out the path to victory with the point of his sword."

"Remember, you are not an invading, but an invaded people; you do not offer, but repel aggression; you march not under the banner of rapine, but to resist the violence of the spoiler;" "you are not Conscripts, dragged to slaughter, but Volunteers, whom freedom and property, religion and laws, have called to the field of honour; your hands are not armed with torches, to burn the houses of your neigh-

bour, but with swords, to preserve your own houses from the flames. Weigh well these considerations, and you will acquit yourselves like men; and no part of your future conduct will disgrace the gallantry with which you have come forward, at the beginning of this contest."

"Suppose, (what my heart trembles but to imagine), suppose your country conquered: Will you live to witness her disgraceful fall, to see the yoke of slavery rivetted on the necks of your children, and your wives and daughters exposed to" every species of indignity? "At least, leave them this melancholy consolation, while their tears embalm your honourable wounds, *that you died in their defence*."

"If the country be devoted to ruin, what wise or good man would be anxious to survive it?" "Who could hope to escape a full share in the common calamity? Not the rich and noble. These cedars would fall the first before the axe. Not the brave and loyal; for they would have died, sword in hand, and spared themselves the disgraceful spectacle of a conquered country. Not the ministers of the Church of England; for they are too firmly attached to the British monarchy to find mercy from its destroyers. Not the Dissenters of England, for they breathe too bold a spirit of civil and religious liberty, to merit the protection of their Gallic tyrants. Not our merchants and great traders; for what France wins by her valour, she will keep by her policy; and common sense dictates, that the nation, to be held in the trammels of slavery, must be steeped to the lips in poverty. Not the husbandman, labouring manufacturer, and little tradesman; for the husbandman will eat but a scanty portion of his labour, and when the immense capitals, which feed our manufactories, are diverted to the emolument of French generals, the manufacturers will starve, with their wives and families, by ten thousands in our streets. Little tradesmen there will be none; for the manufacturing poor, who are their principal customers, will be totally annihilated. But may not our vigorous youth support themselves in the general wreck? Alas! no. Their youth, their vigour, and their spirit, will be their crimes. They cannot be trusted in a land, where the blood of their fathers demands expiation; and where every object that strikes their eye, and every tender recollection of former times, prompt them to erect the standard of freedom. Torn from the bosoms of their mothers, and transported to foreign, sickly climes, they must waste their dangerous valour, under Gallic banners, and propagate to other lands, the miseries which overwhelm their own. Who then will be safe? The scum and refuse of the land; every base betrayer of his country; the flagitious jacobin, and blasphemous infidel; and all other wretches, lost to honour and humanity. These will fraternize with France." "Their shame shall be their passport to honour; and their crimes their best claims to public trust." "The last refuge,

which lies open to the Swiss and Hanoverian, will be precluded to us. Alas! we cannot flee: the seas poured round our shores, now our defence, will then form the walls of our prison, and prevent every possibility of escape."

"While it is in our power, let us prevent these extremities of wretchedness. Let the horrid picture I have drawn rouse your spirits beyond all former examples of heroic daring. Now, to be prodigal of blood and treasure is economy, is mercy. Thanks be to God, this is the general sense of my countrymen! They are all ardent; all in arms."

"That the French will attempt our coast, is past a doubt." "An extensive line of coast must be vulnerable in some point. We may then expect them in England; nor do we go to bed a night in which some post may not break our rest with the news that they have landed. Every man, therefore, should be held in a state of instant preparation. Incapable of conquering the country, they will effectually disturb its peace, and ravage it with fire and sword. The necessity of opposing this desolation, and the state of the kingdom, destitute of strong fortresses, will induce your generals to lead you to battle sooner than they could wish. What is deficient in discipline, must be made up by determined courage. You will find an enemy worthy of your arms, and who will defend himself with savage ferocity. The struggle will be various, obstinate, and sanguinary; and victory will not settle on your banners until many a gallant volunteer is stretched on the field. These considerations you should duly weigh, and make up your minds *to conquer, or to die*."

"Finally, brethren, consider the vast reward of victory, and the inestimable blessings you purchase with your blood. Their attempt of invasion frustrated, our enemy will not hastily repeat the experiment. Defeat will humble Bonaparte's pride, and break his power. The fires of this blazing star will soon be extinguished." "The powers who tremble at the arms of the French Republic, will insult her fallen greatness, and all her conquered provinces cast off her galling yoke. France, harassed with revolutionary changes, and exhausted of men and treasure, will be taught to wish for peace, and to cultivate the arts necessary to maintain it. Europe will owe her safety to your valour; and, to your patriotic spirit, fifteen millions of your countrymen will be indebted for every divine and human blessing." "Returning with laurel and olive, victory and peace, your grateful country shall receive you, as *deliverers and benefactors*, with triumphant acclamation, and the liberated nations shall catch the joyful shout, and swelled by the common voice of Europe, it shall be reverberated" from shore to shore. "These are the warm hopes of an English heart. May Almighty God realize them in their utmost extent! The effect of your exertions depends on his blessing; pray like Christians, fight like men, and *let the Lord do as seemeth him good!* Amen!"

CONTINENTAL INTELLIGENCE.

The intelligence received from the continent during the present month has been unusually scanty, and has served to throw no new light on the projects and proceedings of the First Consul of France. All accounts concur in stating that the preparations for invading this country are continued with undiminished activity. Bonaparte lately visited the ports on the channel with the view of inspecting what was going forward, but he is said to have returned to Paris.

The peace of Germany does not seem to stand upon a very stable foundation, and various subjects of discussion are said to have arisen between the Emperor and the Princes of the Empire; but it is difficult to ascertain what degree of importance is to be attached to those differences. In the mean time the trade of England with that country seems to be in no degree affected by the shutting up of the Elbe and Weser. The immense consignments of English goods, which formerly were sent by Hamburgh, now pass from Embden into Holland, and throughout the whole interior of Germany.

Considerable commotions had taken place in Turkey, and Constantinople itself was said to be threatened by the forces of some refractory Pachas; but subsequent accounts state that the danger had been avoided, by a seasonable adjustment of the points in dispute.

An infectious fever had committed great ravages at Malaga in Spain, carrying off numbers of the inhabitants; but its course had been almost entirely stopped when the last letters came away.

AMERICA.

The convention by which Louisiana was ceded to America by France has given rise to much discussion in the legislative houses. Many of those even who considered the convention to be highly favourable to the United States, questioned its justice, as France, it was asserted, had no right to enter into the contract, and was not authorized to convey Louisiana to a third power, without the consent of the Spanish government. A motion was made, which had for its object an investigation of the title of France to dispose of the territory in question, but it was overruled. We could wish to have seen in the American government a more scrupulous regard to the equity of the case than they seem, in this instance, to have shewn. In arbitrary governments, where the will of an individual directs the proceedings of the state, we are prepared to expect occasional deviations from the path of political rectitude; nor does their occurrence materially implicate the character of a nation. But when a government, which, as in America, is the delegated representative of the people, pursues a line of conduct palpably and notoriously unjust, for the sake either of territorial acquisition or commercial

gain, we are led to suspect that very low ideas of morality are generally prevalent. Louisiana is a very convenient accession to America; America, therefore, overlooks the obstacle which the justice of the case throws in the way of her convenience, and thinks only whether she is strong enough to occupy and maintain her purchase. We pretend not to say, that France had no right to make the conveyance in question; but America should

at least have investigated and ascertained the point.

ST. DOMINGO.

We are happy to announce to our readers the complete evacuation of this island by the French. General Rochambeau surrendered with all his army and the shipping at Cape Francois, to the English squadron, in the month of December. The whole had arrived at Jamaica. We shall give the particulars in our next.

GREAT BRITAIN.

We are greatly concerned to state that his Majesty has been indisposed with a complaint in his foot. He was prevented by it from attending at court on the queen's birth day. It is stated, however, to have been a mere local affection proceeding from a rheumatic gout, which is now nearly removed. His health, in other respects, we are happy to hear, is extremely good. The peculiar circumstances of the times naturally increase the lively interest which all classes of the community take in whatever affects, in the slightest degree, the health of our sovereign.

The only encounter, of any consequence, which has taken place during this month between our cruizers and the enemy's gun-boats, happened on the night of the third instant, when a flotilla, which was attempting to escape under cover of the land batteries from Calais to Boulogne, the grand depot of the French equipment, was attacked by the Archer and Griffin gun-brigs; which, notwithstanding a heavy fire from the batteries on shore, succeeded in capturing a French lugger gun vessel, mounting an 18 and a 12 pounder, with five seamen, a lieutenant, and 26 grenadiers, on board, and four other vessels, one laden with gin and the rest with timber for building boats. Each vessel had three or four soldiers on board.

Orders have been issued by Lord Hawkesbury, that no neutral vessels, coming from Holland or from countries occupied by France, shall be permitted to enter any port or harbour on the east coast of Great Britain excepting Yarmouth and the Downs.

The weather has been uncommonly severe during the present month, and the newspapers have been full of the most melancholy details of shipwrecks. None of our men of war, however, seem to have suffered materially. The blockade of Brest was interrupted for a few days about the beginning of the month, Admiral Cornwallis and the greatest part of his ships being forced into Torbay; but he resumed his station the moment the weather would permit. A second interruption of the blockade occurred in consequence of the severe gale which took place on the 19th instant, and which, as well as the former gale, has done immense damage to merchantmen and coasters; but there is reason to be-

lieve that Admiral Cornwallis has been able to resume his station without coming into port.

We have been much concerned to observe the differences which have lately arisen in some volunteer corps in and near the metropolis. We do not pretend to enter into the merits of the questions which have been agitated. We would confine ourselves to reminding every volunteer into whose hands this work may fall, of the loud call which his country makes upon him for a temper of unanimity, forbearance, and ready submission. Any symptoms of disunion amongst us at the present moment would afford matter of triumph to our implacable enemy, and would tend greatly to weaken the confidence as well as the strength of the nation. Let every man, therefore, pursue solicitously "the things which make for peace;" and whether he holds a situation of authority, or fills the no less honourable post of a private soldier, let him remember that he may more effectually serve his country by the exercise of a conciliatory spirit, at the present moment, than even by his personal valour, or the perfection of his military skill.

We do not, in these general observations, include the unpleasant circumstances which have taken place at Chester, and which, if the newspaper report be correct, are of a far more serious complexion. A volunteer who had been at sea having been pressed, a great many of the corps proceeded to the prison and demanded his release. Their commander, who strove to repress their violence, was very roughly handled. They then forced the prison, rescued their companion, and committed other excesses, which the magistrates do not appear to have interfered to prevent. We forbear any comments on this transaction, as we conclude it will be made the subject of a judicial inquiry.

A General Bill of all the Christenings and Burials, from Dec. 14, 1802, to Dec. 13, 1803.

Christened in the 97 parishes within the walls, 1179.—Buried, 1317.

Christened in the 17 parishes without the walls, 4777.—Buried, 4063.

Christened in the 23 out parishes in Middlesex and Surry, 10,002.—Buried 9025.

Christened in the 10 parishes in the City and Liberties of Westminster, 5025.—Buried, 5177.

Christened { Males 11054 } In all 20,983
 { Females 9929 }

Buried { Males 9799 } In all 19,582
 { Females 9783 }

Whereof have died,

Under two years of age - 5355
Between two and five - 2077
Five and ten - 790
Ten and twenty - 531
Twenty and thirty - 1329
Thirty and forty - 2025

Forty and fifty - 2265
Fifty and sixty - 2044
Sixty and seventy - 1580
Seventy and eighty - 1030
Eighty and ninety - 432
Ninety and a hundred - 64
A hundred - 1
One hundred and seven - 1

Increased in the burials this year 203.

There have been executed in Middlesex and Surry 30; of which number 13 only have been reported to be buried (as such) within the Bills of Mortality.

DEATHS.

ON Tuesday evening, at six o'clock, the Countess of Talbot died, at her residence in Duke-street, Grosvenor-square. Her complaint was an inflammation in the bowels, with which she was attacked in the morning, and which, in a few hours, made such rapid progress as terminated in her dissolution, at the early age of 43. Her ladyship was daughter to the late Earl of Hillsborough, and sister to the late Marquis of Downshire, as well as the present Marchioness of Salisbury, and mother to the present Earl of Talbot.

Dec. 16. At his son's house at Epping,

aged 85, the Rev. Charles Stuart, 50 years rector of Ashen, and 48 years vicar of Steeple Bumstead, having resigned the latter in favour of his youngest son.

Lately, at his father's house at Bewdley, in his 28th year, the Reverend T. Aylesbury Roberts, M. A. of Christ-church, Oxford, and vicar of Hagley; to which valuable living he was presented a few months since.

Dec. 23. At Lichfield, aged 80, the Rev. Theophilus Buckeridge, M. A. master of St. John's hospital in that city, and rector of Mautby, Norfolk.

ANSWERS TO CORRESPONDENTS.

WE still doubt the suitableness of *Observer's* narrative to our work.

In reply to *Trinitas*; we know of no ground on which a Bishop or Presbyter of the Church of England, is justified in omitting the Athanasian Creed.

The friendly hints of *Crito* shall be attended to. Before we received his letter, we were led to suspect, that some mistakes had crept into our review of Mr. Milner's History. We shall carefully revise the critique.

The Editor of the *Bibliographical Dictionary* may rely on our paying attention to his letter, and rendering him all the satisfaction which the case will admit.

The request of *Zenas* will be taken into consideration. We are not prepared to answer his inquiry.

We acknowledge the force of some of *Mythologus's* observations; but he assumes too much in supposing that our insertion without any comment of Mr. Faber's remarks, was an admission of their justice.

In reply to *Philario*: *Hume's* History of England is the most ably written; but it is disgraced by the author's insidious attempt to wound the cause of religion; and against these the reader must be on his guard: *Rapin* is a very impartial historian: he and *Henry* may be read with advantage.

We greatly commiserate the state of *Penitens's* mind; but we think that he misapplies the texts to which he alludes in making them a ground for despairing of the mercy of God. Does *Penitens* really repent of his sins? His letters seems to imply it. If he does, he will perceive that he cannot be in the number of those whom it is declared to be impossible to
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renew again unto repentance. Repentance is the gift of God—the work of his spirit: let *Penitens* receive it as a token of God's favour, and as an encouragement to apply to the Saviour of sinners. Let him not add to his other sins a distrust of the mercy and love of his Redeemer—and a refusal to obey the gracious invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest, &c." We beg him to consider with attention, 2 Sam. xii. 13. Luke xxii. 61. 2 Cor. ii. 6, 7, &c. 1 John i. 7, 8, 9. and ii. 1, 2. We recommend to him also Scott's Essay on Repentance. We shall be glad to hear from him again.

H T.'s paper on the *Sabbath*, we fear, is too long for insertion.

We agree with a *Friend to Missions*.

The letters of *Philo Ecclesiae* and *Amicus Sanctorum*, contain remarks of which we approve but we have not determined on the propriety of admitting them.

We have received *Mr. Benson's* two letters, and were we in love with the λογομαχία* we should have been abundantly gratified by their perusal. We wish we could praise their candour and ingenuousness, as much as we are disposed to praise the piety, zeal, and benevolence of their author.

D. L. A. A. M. will find a letter addressed to him at the publisher's.

C. L.; *Clericus Juvenis*; *H. T.*'s paper respecting *Barclay* as well as his former one; *T. S.*; *Cheirotonetbeis*; *P. Cavanab*; and *N. G.*; will appear the first convenient opportunity. *M. D—G.*; *Kritikos*; *Adolescens*; the lines of *T. S.*; *Presbuteros Ekklesias*; *A Rector*; *Tetragmenos*; *Philanthropos*; *Halm*; and ΘΕΑΝΘΡΩΠΟΦΙΛΟΣ; are come to hand.

M. R.; *T. C. C.*; *J. L.*'s Extracts; *A sincere Inquirer*; and *D. W. E. H.*; have been recently received, and are under consideration.

The extracts from *Bishop Grosseteste's* manuscripts, are also under consideration, but we wish they had been more legibly written.

We do not recollect having seen the pamphlet mentioned by *B. V.*

The request of *A Constant Reader* came too late for this month.

* "Pugna quæ fit verbis, aut de verbis inanis rixa." *Hedericus*.